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AGENTS.

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From the Writings of Dr. Lancelot Ridley.

KING EDWARD THE SIXTH'S CATECHISM.

It is the duty of them all, whom CHRIST hath redeemed by his death, that they not only be servants to obey, but also children to inherit: and so to know, which is the true trade of life, and that GOD liketh; that they may be able to answer to every demand of religion, and to render account of their faith and profession.

And this is the plainest way of teaching, which not only in philosophy, Socrates, but also in our religion Apolinarius, hath used: that both by certain questions, as it were by pointing, the ignorant might be instructed, and the skilful put in remembrance, that they forget not what they have learned. We, therefore (having regard to the profit, which we ought to seek in teaching of youth, and also to shortness, that in our whole schooling th[illegible] should be nothing, either overflowing or [illegible]) have conveyed the whole sum into a di[illegible] that the matter itself might be the plain[illegible]erceive, and we the less stray in other matters, beside the purpose. Thus then beginneth the master to oppose his scholar.

Master. Since I know, dear son, that it is a great part of my duty, not only to see that thou be instructed in good letters, but also earnestly and diligently to examine what sort of religion thou followest in this thy tender age: I thought it best to oppose thee by certain questions, to the intent I may perfectly know whether thou hast well or ill travailed therein. Now, therefore, tell me, my son, what religion that is which thou professest.

Scholar. That, good master, do I profess, which is the religion of the LORD CHRIST: which in the eleventh of the Acts is called the Christian religion.

Master. Dost thou then confess thyself to be a follower of Christian godliness and religion, and a scholar of our LORD CHRIST?

Scholar. That, forsooth, do I confess, and plainly and boldly profess; yea, therein I account the whole sum of all my glory, as in the thing which is both of more honor, than that the slenderness of my wit may attain unto it: and also more approaching to GOD's majesty, than that I, by any feat of utterance, may easily express it.

Master. Tell me then, dear son, as exactly as thou canst, in what points thou thinkest that the sum of Christian religion standeth.

Scholar. In two points, that is to say, true faith in GOD, and assured persuasion, conceived of all those things, which are contained in the holy Scriptures: and in charity, which belongeth both to GOD and to our neighbor.

Master. That faith, which is conceived by hearing and reading of the word, what doth it teach thee concerning GOD?

Scholar. This doth it principally teach: that there is one certain nature, one substance, one ghost, and heavenly mind, or rather an everlasting spirit, without beginning or ending, which we call GOD: whom all the people of the world ought to worship with sovereign honor, and the highest kind of reverence. Moreover, out of the holy works of GOD, which by the prophets and the beloved of ALMIGHTY GOD, are in the holy books published, to the eternal glory of his name, I learn the law and the threatenings thereof: then the promises and Gospel of GOD. These things, first written by Moses and other men of GOD have been preserved whole and uncorrupted, even to our age: and since that, the chief articles of our faith have been gathered into a short abridgment, which is commonly called the creed, or symbol of the apostles.

Master. Why is this abridgment of the faith termed with the name of a symbol?

Scholar. A symbol is as much as to say, as a sign, mark, privy token, or watchword, whereby the soldiers of one camp are known from their enemies. For this reason the abridgment of the faith, whereby the Christians are known from them that be no Christians, is rightly named a symbol.

Master. First, tell me somewhat what thou thinkest of the law, and then afterward of the creed or symbol.

Scholar. I shall do, good master, with a good will, as you command me. The LORD GOD hath charged us by Moses, that we have none other GOD at all but him; that is to say, that we take him alone, for our one only GOD, our Maker and Saviour. That we reverence not, nor worship any portraiture, or any image whatsoever, whether it be painted, carved, graven, or by any mean fashioned, howsoever it be. That we take not the name of our LORD GOD in vain: that is, either in a matter of no weight, or of no truth. Last of all, this ought we to hold staedfastly and with devout conscience: that we keep holily and religiously the sabbath day; which was appointed out from the other, for rest and service of GOD.

Master. Very well. Now hast thou rehearsed unto me the laws of the first table; wherein is, in a sum, contained the knowledge, and true service of GOD. Go forward, and tell me which be the duties of charity, and our love toward men.

Scholar. Do you ask me, master, what I think of the other part of the law, which is commonly called the second table?

Master. Thou sayest true, my son: that is it indeed, that I would fain hear of.

Scholar. I will in few words despatch it, as my simple wit will serve me. Moses hath knit it up in a short sum: that is, that with all loving affection, we honor and reverence our father and mother. That we kill no man. That we commit no adultery. That we steal nothing. That we bear false witness against none. Last of all, that we covet nothing that is our neighbor's.

Master. How is that commandment, of the honoring father and mother, to be understood?

Scholar. Honor of father and mother containeth love, fear, and reverence: yea, and it further standeth in obeying, succoring, defending, and nourishing them, if need require. It bindeth us also most humbly, and with most natural affection, to obey the magistrates, to reverence the ministers of the Church, our schoolmasters, with all our elders and betters.

Master. What is contained in that commandment, Do not kill?

Scholar. That we hate, wrong, or revile no man. Moreover, it commandeth us, that we love even our foes; do good to them that hate us; and that we pray for all prosperity and good hap to our very mortal enemies.

Master. The commandment of not committing adultery, what thinkest thou it containeth?

Scholar. Forsooth, this commandment containeth many things: for it forbiddeth not only to talk with another man's wife, or any other woman unchastely; but also to touch her, yea, or to cast an eye at her wantonly; or with lustful look to behold her; or by any unhonest mean to woo her, either ourselves, or any other in our behalf: finally, herein is debarred all kind of filthy and straying lust.

Master. What thinkest thou of the commandment, not to steal?

Scholar. I shall show you, as briefly as I have done the rest, if it please you to hear me. It commandeth us to beguile no man; to occupy no unlawful wares; to envy no man his wealth; and to think nothing profitable, that either is not just, or differeth from right and honestly: briefly, rather willingly lose that is thine own, than thou wrongfully take that is another's, and turn it to thine own commodity.

Master. How may that commandment be kept, of bearing no false witness?

Scholar. If we neither ourselves speak any false or vain lie; nor allow it in others, either by speech or silence, or by our present company. But we ought always to maintain truth, as place and time serveth.

Master. Now remaineth the last commandment, of not coveting any thing that is our neighbor's: what meaneth that?

Scholar. This law doth generally forbid all sorts of evil lusts; and commandeth us to bridle and restrain all greedy unsatible desire of our will, which holdeth not itself within the bounds of right and reason: and it willeth that each man be content with his estate. But whosoever coveteth more than right, with the loss of his neighbor, and wrong to another, he breaketh and bitterly looseth the bond of charity and fellowship among men. Yea, and upon him (unless he amend) the LORD GOD, the most stern revenger of the breaking his law, shall execute most grievous punishment. On the other side, he that liveth according to the rule of these laws, shall find both praise and bliss; and GOD also his merciful and bountiful good LORD.

Master. Thou hast shortly set out the ten commandments. Now, then tell me, how all these things, that thou hast particularly declared, CHRIST hath in few words contained, setting forth unto us in a sum, the whole pith of the law?

Scholar. Will you that I knit up in a brief abridgment all that belongeth both to GOD and to men?

Master. Yea.

Scholar. CHRIST saith thus: "Thou shalt love the LORD thy GOD with all thy heart, with all thy soul, with all thy mind, and with all thy strength. This is the greatest commandment in the law. The other is like unto this. Thou shalt love thy neighbor as thyself. Upon these two commandments hang the whole law, and the prophets."

Master. I will now, that thou tell me further, what law is that which thou speakest of: that which we call the law of nature, or some other besides?

Scholar. I remember, master, that I learned that of you long ago: that it was engrafted by GOD in the nature of man, while nature was yet sound and uncorrupted. But after the entrance of sin, although the wise were somewhat, after a sort, not utterly ignorant of that light of nature: yet was it by that time so hid from the greatest part of men, that they scarce perceived any shadow thereof.

Master. What is the cause, that GOD willed it to be written out in tables: and that it should be privately appointed to one people alone?

Scholar. I will show you. By original sin and evil custom, the image of GOD in man was so at the beginning darkened, and the judgment of nature so corrupted, that man himself doth not sufficiently understand what difference is between honesty and dishonesty, right and wrong. The bountiful GOD, therefore, minding to renew that image in us, first wrought this by the law written in tables, that we might know ourselves, and therein, as it were in a glass, behold the filth and spots of our soul, and stubborn hardness of a corrupted heart: that by this mean, yet acknowledging our sin, and perceiving the weakness of our flesh, and the wrath of GOD fiercely bent against us for sin, we might the more fervently long for our Saviour CHRIST JESUS; which by his death and precious sprinkling of his blood, hath cleansed and washed away our sins; pacified the wrath of the Almighty Father; by the holy breath of his Spirit createth new hearts in us; and reneweth our minds after the image and likeness of their Creator, in true righteousness and holiness. Which thing neither the justice of the law nor any sacrifices of Moses were able to perform.

And that no man is made righteous by the law, it is evident; not only thereby, that the righeous liveth by faith: but also hereby, that no mortal man is able to fulfil all that the law of both the tables commandeth. For we have hindrances that strive against the law: as the weakness of the flesh, froward appetite, and lust naturally engendered. As for sacrifices, cleansings, washings, and other ceremonies of the law; they were but shadows, likenesses, images, and figures of the true and everlasting sacrifice of JESUS CHRIST, done upon the cross. By the benefit whereof alone all the sins of all believers, even from the beginning of the world, are pardoned by the only mercy of GOD, and by no desert of ours.

Master. I hear not yet, why ALMIGHTY GOD's will was, to declare his secret pleasure to one people alone, which was the Israelites.

Scholar. Forsooth, that had I almost forgotten. I suppose it was not done for this intent, as though the law of the ten commandments did not belong generally to all men: for as much as the LORD our GOD is not only the GOD of the Jews, but also of the Gentiles. But rather, this was meant thereby, that the true Messiah, which is our CHRIST, might be known at his coming into the world: who must needs have been born of that nation, and none other, for true performance of the promise. For the which cause, GOD's pleasure was to appoint out for himself one certain people, holy, sundered from the rest, and, as it were, peculiarly his own: that by this means his divine word might be continually kept holy, pure, and uncorrupted.

Master. Hitherto thou hast well satisfied me, dear son: now let us come to the Christian confession, which I will, that thou plainly rehearse unto me.

Scholar. It shall be done. "I believe in GOD the Father Almighty; maker of heaven and earth. And in JESU CHRIST, his only Son, our LORD: which was conceived by the HOLY GHOST: born of the Virgin Mary: suffered under Pontius Pilate: was crucified: dead and buried. He went down to hell: the third day he rose again from the dead. He went up to heaven: sitteth on the right hand of GOD, the Father Almighty: from thence shall he come, to judge the quick and the dead. I believe in the HOLY GHOST. I believe in the holy universal Church: the communion of saints: the forgiveness of sins: the rising again of the flesh: and the life everlasting."

Master. All these, my son, thou hast rehearsed generally and shortly. Therefore, thou shalt do well, to set out largely all that thou hast spoken particularly: that I may plainly perceive what thy belief is concerning each of them. And first, I would hear of the knowledge of GOD; afterwards, of the right serving of him.

Scholar. I will with a good will obey your pleasure, dear master, as far as my simple wit will suffer me. Above all things we must steadfastly believe and hold, that GOD ALMIGHTY, the Father, in the beginning, and of nothing, made and fashioned this whole frame of the world; and all things whatsoever are contained therein: and that they all are made by the power of his word, that is, of JESU CHRIST the Son of GOD: which thing is sufficiently approved by witness of Scriptures. Moreover, that when he had thus shapen all creatures, he ruled, governed, and saved them by his bounty and liberal hand: hath ministered, and yet also ministereth most largely, all that is needful for maintenance and preserving of our life: that we should so use them, as behooveth mindful and godly children.

Master. Why dost thou call GOD, Father?

Scholar. For two causes; the one, for that he made us all at the beginning, and gave life unto us all: the other is more weighty, for that by his Holy Spirit and by faith he hath begotten us again: making us his children: given us his kingdom and the inheritance of life everlasting, with JESUS CHRIST, his own true and natural Son.

Master. Seeing then GOD hath created all other things to serve man, and made man to obey, honor, and glorify him: what canst thou say more of the beginning and making of man?

Scholar. Even that which Moses wrote: that GOD shaped the first man of clay: and put into him soul and life: then, that he cast Adam in a dead sleep, and brought forth a woman, whom he drew out of his side, to make her a companion with him of all his life and wealth. And therefore was man called Adam, because he took his beginning of the earth: and the woman called Eve, because she was appointed to be the mother of all living.

Master. What image is that, after the likeness whereof thou sayest that man was made?

Scholar. That is most absolute righteousness, and perfect holiness: which most nearly belongeth to the very nature of GOD, and most clearly appeared in CHRIST, our new Adam. Of the which in us, there scarce are to be seen any sparkles.

Master. What? are there scarce to be seen?

Scholar. It is true, forsooth: for they do not now so shine, as they did in the beginning, before man's fall: forasmuch as man, by the darkness of sins and mist of errors, hath corrupted the brightness of this image. In such sort hath GOD in his wrath wreaked him upon the sinful man.

Master. But I pray thee, tell me, wherefore came it thus to pass?

Scholar. I will show you. When the LORD GOD had made the frame of this world, he himself planted a garden, full of delight and pleasure, in a certain place eastward and called it Eden. Wherein, beside other passing fair trees, not far from the midst of the garden, was there one, especially called, the tree of life, and another, called the tree of knowledge of good and evil.

Herein the LORD, of his singular love, placed man: and committed unto him the garden to dress, and look unto: giving him liberty to eat of the fruits of all the trees of paradise, except the fruit of the tree of knowledge of good and evil. The fruit of this tree, if ever he tasted, he should without fail die for it. But Eve, deceived by the devil counterfeiting the shape of a serpent, gathered of the forbidden fruit: which was for the fairness to the eye to be desired; for the sweetness in taste to be reached at; and pleasant for the knowledge of good and evil: and she eat thereof, and gave unto her husband to eat of the same. For which doing, they both immediately died; that is to say, were not only subject to the death of the body, but also lost the life of the soul, which is righteousness.

And forthwith, the image of GOD was defaced in them; and the most beautiful proportion of righteousness, holiness, truth, and knowledge of GOD, was confounded and in a manner utterly blotted out. There remained the earthly image, joined with unrighteousness, guile, fleshly mind, and deep ignorance of godly and heavenly things. Hereof grew the weakness of our flesh: hereof came this corruption and disorder of lusts and affections: hereof came that pestilence: hereof came that seed and nourishment of sins, wherewith mankind is infected, and it is called sin original. Moreover, thereby nature was so corrupted, and overthrown, that unless the goodness and mercy of ALMIGHTY GOD had holpen us by the medicine of grace, even as in body we are thrust down into all wretchedness of death: so, must it needs have been, that all men of all sorts should be thrown into everlasting punishment, and fire unquenchable.

Master. Oh the unthankfulness of men! But what hope had our first parents, and from thenceforth the rest, whereby they were relieved?

Scholar. When the LORD GOD had both with words and deeds chastised Adam and Eve, (for he thrust them both out of the garden with a most grievous reproach,) he then cursed the serpent, threatening him, that the time should one day come, when the seed of the woman should break his head. Afterward the LORD GOD established that same glorious and most bountiful promise: first, with a covenant made between him and Abraham, by circumcision, and in Isaac his son: then again by Moses: last of all, by the oracles of the holy prophets.

Master. What meaneth the serpent's head, and that seed that GOD speaketh of?

Scholar. In the serpent's head lieth all his venom, and the whole pith of his life and force. Therefore, do I take the serpent's head to betoken the whole power and kingdom; or more truly, the tyranny of the old serpent, the devil. The seed (as St. Paul doth plainly teach) is JESUS CHRIST, the Son of GOD, very GOD and very man: conceived of the HOLY GHOST: engendered of the womb and substance of Mary, the blessed, pure, and undefiled maid: and was so born and fostered by her, as other babes be, saving that he was most far from all infection of sin.

(*To be continued.*)

From the New York Review.

COMPARATIVE PHILOLOGY.

It is only by a careful examination and comparison of languages that we can trace, with any degree of probability, the origin and early settlement of nations. History here can of course afford but little aid, since the period to be investigated is one that falls without her regular limits, and to which she can hardly be said to ascend. Linguistic and her sister science of ethnography present themselves, therefore, to our notice, in order to supply the place of positive records; and the sure and luminous deductions to which we are guided by their aid seem almost equal to the voice of history itself. Linguistic and ethnography, in fact, are to chronology and geography what the latter are to history. As, without a distinct division of dates and epochs, all is confusion in our researches into the annals of the past: so, without a clear and precise system of demarcation between different races and communities, our geographical investigations become a complete chaos, in which minds of the highest order, and enriched with the most extensive erudition, are frequently lost. An ignorance of the true principles of etymological science, and a neglect of those infallible means which the comparison of languages always affords in questions relative to the origin and classification of communities, have been the fertile source whence all those absurd opinions have originated, which are now slowly passing away from the world of letters, and are giving place to a more rational and legitimate spirit of research.

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It will readily be perceived from what is here stated how powerful an auxiliary the science of linguistic must prove, in enabling us to fill many a gap in the annals of nations, and even to carry back our investigations far beyond the period when their earliest traditions commence. As we have mentioned several of the glaring errors into which an ignorance of this science has led the unwary theorist, it may not be improper to enumerate here some of the more important discoveries that have arisen from a correct application of its principles. The most beautiful and striking illustration of the truth of the system is found in the case of what are called the Indo-Germanic nations. Linguistic science clearly establishes the remarkable fact, that these communities are all component parts of one great race, and that the languages spoken by them are all daughters of one common parent. The Indo-Germanic stem may be traced throughout the greater part of Asia and the whole of Europe, from the island of Ceylon to the North Cape and Iceland; and under it are to be ranked the Hindoos, Persians, Afghans, Kurds, the ancient Medes, the Ossetes of Caucasus, Armenians, Slavi, Celts, Germans, Danes, Swedes, Normans, English, Greeks, Latins, and all the nations of Europe that have a Latin origin. The basis on which this affinity of nations, so widely spread and many of them so remote from each other, is made to depend, should be regarded as any thing else but visionary speculation. A community of origin is indicated in the most unerring manner, as well by the primary roots as by the general structure of the languages of the different communities, and the inference which linguistic science deduces from these premises cannot by any possibility be impugned.

After establishing the point of identity of origin, linguistic science next proceeds to ascertain the order of migration on the part of several of these communities from a common home. Taking the Sanscrit for our standard, not because it is to be regarded as the earliest of languages, since the Zend in this respect prefers higher claims, but because our acquaintance with it is more accurate, and because the perfection of its forms affords us a surer means of judging; and comparing with this the grammatical structure and primitive roots of the earlier European tongues, we shall obtain some of the most important and interesting results. The Celts, whose language retains the rudest traces of resemblance to an Asiatic original, which, at the period of their departure from home, seems to have been itself only partially developed, will be found to have been the earliest settlers that came into Europe from Central Asia, and to have been gradually driven, by successive migrations of other communities from the great eastern hive, to the remotest quarters of the west. Next in order come the German tribes; for in their early language the roots are more complete, their connection is more logical, the grammatical forms are more marked and definite; but still there is an imprint of rudeness on the latter, which plainly indicates, that at the period of their migration the language of their mother country was still in its infancy. Following out this principle of a gradual development in the forms and structure of the parent tongue at home, we shall find the Slavonic tribes to have separated from the parent stem at a still later day than the German, and to have been followed by the progenitors of the Latin race, who were themselves succeeded by those of the Greek. It is in this way that linguistic science is enabled to penetrate the darkness of distant ages and to point out with the utmost accuracy the movements of nations long before the time of positive history.

Another remarkable illustration of the value of this science is found in the case of the Latin tongue. Almost all the terms in this language that have reference to agricultural operations and products, as well as the names of domestic animals and those in any way connected with husbandry, are plainly derived from the Greek; whereas nearly all the words that designate arms of any kind, whether defensive or offensive, or that relate in any degree to the movements of the forum and the administration of the state are found to be not of Greek but of foreign origin. The inference which linguistic deduces from this is striking but undeniable; that an agricultural and peaceful race, of kindred origin with the Hellenic tribes, had spread themselves, at an early period, over the country of Latium, and were subsequently conquered by a foreign race, who established a permanent dominion over them. This agricultural community appear to have been the ancient Siculi, who colonized, at a later period, the island of Sicily, and Rome would seem to have been the early capital of this people long before the time of its fabled foundation by Romulus.

Again: the prevalence of Semitic roots in the language of Abyssinia clearly indicates the invasion of Africa, at a period antecedent to history, by Asiatic tribes of Semitic origin, a fact of no small importance as regards the origin of Ethiopian civilization, since it is well ascertained that the germs of improvement descended into Egypt from this latter country along the valley of the Nile.

We have in the Russian language names for the elephant, camel, and ape, that are formed from genuine Slavonic roots. Now, as these animals do not exist in Europe, this must of itself furnish us with a strong argument in favor of the sojourn of the ancient Slavi, at an early period, in some portion of the continent of Asia. We find also, according to Remusat, Chinese words in the dialect of Constantinople, a proof, in addition to many others, of the eastern origin of the Turks, and of the long continuance, at various times, of Chinese armies in the interior of Asia. Still farther: the large number of names of places, from Ceylon as far as the Himmalayan range, which contain more or less allusion to the worship of Buddha, and the comparatively small number that refer to the religion of Brahma, prove conclusively how false is the statement of the Brahmins, when they make the system of Buddha to be taken from their own. In like manner, an examination of the planispheres adopted by the Monguls has shown, that of 366 constellations marked upon the same, a part have been borrowed from the Chinese, and the remainder from the Hindoos. Now, as the Monguls were among the first Tatar tribes that attained to any degree of civilization, we have here a conclusive answer to those theorists who pretend that Upper Asia was originally the seat of an early empire, where the sciences were invented, more particularly that of astronomy.

The researches made by Klaproth into the respective languages of the Monguls and Calmucs have led to the conclusion that, as late as the ninth century of our era, these nomadic races had no other domestic animal but the horse, and were acquainted with no other metal but copper, and that they owe their semi-civilization to the Turks, from whose language they have borrowed the names of the other domestic animals, of the other metals, as well as of the objects most necessary for the purposes of social life.

No traveller has employed with more success the principles of linguistic science than Crawford in his History of the Indian Archipelago. By comparing the different languages of Western Oceanica with one another, and with those of India and Polynesia, this skilful philologist has proved, with as much certainty as can be expected in such a case, that the maritime world of which we have just been speaking had also its focus of civilization in an unknown race, who would appear to have been of the same stock with the people of Java. By examining the Javanese words corresponding to objects the most indispensable to man in the first development of the social state, he finds that this unknown people had made great progress in navigation and agriculture. They had extended, for example, the influence of their language from Easter Island, in the South Pacific Ocean, as far as Madagascar. They cultivated rice and other vegetables. They had domesticated the cow and the buffalo, the hog, the common fowl, and the duck; all of which served them for food, while the two former aided them also in their labors. He shows that this same people were acquainted with the art of working in gold, tin, and iron, and with the process of weaving various stuffs. That they had a week and calendar of their own. That on certain days of the week they held regular markets, and that in all probability they had even invented an alphabet. Comparing next the language of this people with the idioms of Southern India, he shows that this unknown race were indebted to the Hindoos for the knowledge of copper and silver, and perhaps also for the horse and elephant; since the names for these animals in common use throughout the whole of the Great Archipelago are of Sanscrit origin. From the Hindoos they likewise derived the knowledge and culture of cotton, pepper, the mango, and other fruits, as well as the art of making indigo and sugar, and the fishing for and wearing of pearls; in fine, these same inhabitants of India appear to have modified their system of writing and arithmetic, and to have introduced among them the literature and religious dogmas of their own country. All these inferences acquire additional strength from a very curious fact relative to the numbers above one thousand in the different languages of Western Oceanica. In all these the higher numbers are borrowed from the Sanscrit; but all, with a single exception, employ the term which in Sanscrit denotes 100,000, for 10,000; that which indicates 10,000,000, for 100,000; and that which signifies 10,000, for a million. Now, whatever may have been the source of this error, its general adoption throughout the Indian Archipelago is a manifest proof, that this could only have emanated from one particular race.

Linguistic science is also a valuable auxiliary in zoological investigations. The single-hump camel, for example, in all the countries of Asia and Africa, bears a name in which we may easily trace the *gamal* or *gemel* of the Arabians. Its native country then is Arabia, and the species have diverged from this as from a common centre. The tiger is called, in all the languages of Europe by a name the root of which (*tigr*, or *tijr*, "an arrow") is found in the Zend, the Pehlvi, and the Persian of the present day;* whereas this animal has a different and specific name in each of the countries of the East, where it happens to be indigenous. The western nations then obtained their knowledge of the tiger from Media and Persia. So also the name of the lion comes into the European languages from the Greek, and it is entirely different from any of the oriental appellations of this animal. The lion then must have existed at one time in Greece; and we find, on consulting ancient authorities,† that this was actually the case.

Again: the dog has different names in most of the Malay dialects, and, generally speaking, in the various languages of Oceanica; such as *poull* in New Ireland and *nafe* in New Guinea. This circumstance shows the animal to be indigenous in these quarters. In New Zealand, however, he is termed *pero*, a word entirely Spanish, and which clearly indicates his foreign origin. The hog, in like manner, bears various names in various islands: as, for example, *kiwou* in Sumbava, *boure* in New Ireland, *poua* in Tahiti; the inference from which is, that this useful animal is here indigenous. In New Zealand, however, it is termed *porka*, which shows its foreign or European origin. The cat also, which is called by numerous and very different appellations in other parts of the great maritime world, receives throughout all the languages of Western Oceanica names either identical or nearly so. The knowledge of this animal therefore was brought into this latter quarter of the world by one and the same people, to whom these regions also owed their primitive civilization. In the same way we trace the sheep through the chain of Indo-Germanic languages; in Sanscrit *avis*, Greek *ȯis*, Latin *ovis*, Gothic *awi*, Anglo-Saxon *eophe*, English *ewe*, Lithuanian *awis*, Russian *owen*, Gaelic *uan*, Cymric *oen*. The native country of this animal, therefore, is Central Asia, and the knowledge of it was brought into Europe by branches of one and the same great race. In like manner the cock is proved to be of Indian origin; in Sanscrit *kukkutas*, in German *gockel*, in Russian *koczet*, in Cymric *cok*.

The same principles are equally applicable to botany, and the results are equally interesting. The cocoa is known from Madagascar to Easter Island, that is to say, over almost two-thirds of the circumference of the globe, and among so many nations differing widely in language and degree of civilization, by its Javanese names of *Kalapa* and *Nyor*, because this useful plant appears to have been propagated, in the first instance, by a people speaking the language of Java. On the other hand, the Indian fig (*musa paradisiaca*) the bread-fruit, the banana tree, the sago-palm, and many other plants, have each different names among the different tribes and communities where they grow, because they are here indigenous. The most remarkable instance, however, is in the case of the tobacco plant. This receives in America, where it is indigenous, a hundred different names throughout the various languages spoken by the Aborigines, whereas, in every part of the old world and of Western Oceanica, it is only known by appellations derived from the *tabaco* of the Spaniards and Portuguese, which is itself a derivative from the Haitian *tamaku* or *tambaku*.

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* In Pehlvi, *tagur* is "swift." Compare the root *tadjed*, "he runs," or "hastens," whence comes *Tedjera* or *Tedjerem*, "a rapid stream or torrent."

† *Herodot.* 7. 127, compare *Aristot. Hist. An.* 6, 31. *p.* 884, D.

From the Christian Witness.

TERMS OF COMMUNION.

LETTER OF BISHOP SMITH TO THE REV. J. S. STONE.

Rev. and Dear Brother—In the Witness for March 10th, I observe an editorial article commenting in a very kindly way upon a letter of mine in the Episcopal Recorder, to the Rev. Dr. Tyng, on the subject of terms of communion, and the best means of securing the progress and purity of the Christian Church. From that article I am sorry to perceive that even yet I have not succeeded in making my meaning plain, or preserving myself from being misunderstood. Did I conceive it possible to restore the primitive practice in its utmost perfection, so as to realize all the poetic coloring which my fancy perhaps has thrown around the beautiful conception; have I written any thing that would imply that I think that the result would be without the teaching of GOD's Spirit, a Christianity worth having? No, indeed! The best parental influence, the effect of the present discipline, and of the holiest ministry, would leave many a hard heart untouched—*all hearts unconverted*—unless GOD, by his Spirit, should be pleased to bless them to the souls of our children as means of grace! On this point, the two questions are, whether more would not be converted under the influence of such a system well administered than under the present; and whether the influence over the balance would not be more awakening and restraining than if they were refused (if moral in their lives) the holy sacrament?

This, however, is by no means the great question at issue. This turns upon those nice and impossible balances of probabilities, which render *expediency* so utterly useless as a rule of life and practice. The gist of the whole argument is this, did our Saviour CHRIST intend that his religion should embrace whole families and nations, and that his Church should look to the principle of natural increase, as one of the great means of its extension and perpetuity? The great body of Christians in all ages and countries have acted as if it were clearly settled that he did. A few moderns have denied this; and have cast the type of their opinions and practice over the whole present state of the Christian religion in our country: involving, in the opinion of the writer, the decay of the practice of infant baptism; the neglect of the religious education of the baptized; the intense skepticism and worldliness of grown up baptized persons; the indifference of pious parents to the vows and awful responsibilities of their baptized children; the recklessness, on the part of these children, of parental and ministerial restraint; and the consignment of multitudes of the baptized to the outcast and neglected state of the heathen, in the midst of a community nominally Christian. If evils of this magnitude do really exist, and are swelling into a more ruinous torrent every year, it is time to seek out the cause. And if one of the causes be, as the writer verily believes, a departure from a great scriptural and primitive principle, and the substitution in its stead of a modern and ineffectual expedient, why, then, the sooner it is known the better, and the more it is brought into discussion, in a right spirit, the happier for the Church.

A volume could be written in proof of the position that it was the will of our LORD JESUS CHRIST that his religion should embrace whole families and nations, and that his Church should look to the principle of natural increase as one of the great means of its extension and perpetuity. This letter can only glance in a summary way at a few of them.

1. The new covenant is only an extension of the Abrahamic covenant. That embraced the children and servants of the circumcised; this the children and servants of believers, and of the baptized.

2. The Christian covenant is only the realization of the types and institutions of the Mosaic. That embraced one nation in the sacrament of circumcision; this, families out of all nations with the avowed intention of including *all* their families in the sacrament of baptism.

3. The commission of our Saviour to his apostles, was, "Go, *disciple* all *nations, baptizing* them," &c. A Jew must have understood this language, as he would similar language, extending circumcision to all nations; and would have practised accordingly. Under such a commission, a Jew would have circumcised whole families.

4. Accordingly, we find that the apostles did so understand our LORD's commission, and did so practise under it; as is evident from the bap-

tism of Lydia's family, the family of Cornelius, and of the jailer.

5. Their successors pursued the same practice, as any one may see who consults Bingham, or enters with spirit into the remains of Christian antiquity previous to the Council of Nice.

This assertion is clearly reconcileable with that Scripture, which says, that the Gospel shall set man at variance with his children, and children with their parents—for, children who have left their father's house, and have themselves become heads of families, might not receive the Gospel, though their parents did; and it is certain that grown children and servants who did not cheerfully consent to be baptized with parents or masters, would not be forced to do so, and might be thrown into an attitude of most painful opposition.

6. The early Reformers, the fathers of the Protestant Churches of England and of the Continent, were men more deeply read in Scripture and the antiquities of the Church, than the men of any generation which has succeeded them; they mourned, as none but eye-witnesses can mourn, over the abuses which had grown out of a wrong application of a right principle, and out of the decay of discipline, and yet, to a man, they looked for a remedy, not to a modern expedient, but to the restoration of scriptural restraint and instruction, and of primitive discipline.

It is begging the whole question to maintain, that the successors of the Reformers improved by the lights of their experience, and though pigmies, perhaps, in comparison with their gigantic predecessors, yet, by standing upon giants' shoulders, could see further than they. It is taking for granted the very point at issue, to maintain that the Puritan principle of a cautious reception of adults alone to the benefits of the sacraments was the right and only method for perfecting the reformation and purification of the Church.

The writer, or any one else, would have just as good a right to take it for granted that the Puritans and Anabaptists erred, by substituting the inventions of men instead of the ordinance of God, in their zeal for making the Church purer than it is possible, or than its great Head expected during its militant state. Nothing, on either hand, should be taken for granted. The question is one of fact, and of principle. Were the ancients right, or are some of the moderns? Were the Reformers right, or the Puritans? Is all Christendom now right, or independency? Shall we baptize our children, devote them to their Saviour, educate them for him, and bring them to his sacraments? Or shall we leave them under the undivided and undisputed dominion of the world, the flesh, and the devil, during the most susceptible portion of their lives; and then hope that revival preaching and revival measures will pluck more out of the jaws of the destroyer, than by the divine method (for I must persist in calling it so) would have been kept out of his jaws? Shall we shut up ourselves and our children to the *necessity* (almost) of being either real Christians, or apparent hypocrites, or shall we leave all restraint out of the question? Shall we cultivate the soil, or leave the weeds to grow lest we should prejudice the soil in favor of the grain, instead of the weeds? This seems to be the question to the mind of

Your affectionate friend,
B. B. Smith.

COMMUNICATIONS.

For the Churchman.

JUSTIFICATION.

Mr. Editor—I have read with interest and attention the discussion which has recently been going on in several papers on the important subject of *justification*. But I cannot say that I have read all unto edification. It would seem that many of the writers in this discussion have forgotten that all *reasoning* should begin with *definitions*,—that no argument can be clear or conclusive, unless the meaning of the terms made use of be fully explained or definitely settled. At least, a writer is bound to tell his readers what he means by certain words, especially when the signification of the word is part of the matter in debate. This is not said by way of censure upon yourself, Mr. Editor, for you are exempted, inasmuch as you began with a clear explanation illustrated by pertinent examples.

But there is in the definition of *justification*, as given in many of our theological works, a sad mistake, and which I fear is calculated to lead the unwary astray. I have looked into some half a dozen treatises on this subject, and they all begin by informing us in effect that *justification is a law term, and signifies pardon or acquittal.* Now the first half of this statement is true, for justification is a term which every lawyer has frequent occasion to use, but *never* as synonymous with either pardon or acquittal. And as this mistake tends to lead astray those who are not versed in theological lore, I trust that you and your readers will pardon me for attempting to set them right on *the legal points in the case.*

Justification in law, therefore, is the defence of a person who has been accused of committing some *wrong*,[*] in which he *admits* the performance of the act complained of, and proceeds to show that certain peculiar circumstances existed at the time, which gave him a *right* to perform the act.[†] Thus a person sued or indicted for doing acts, which in the eye of the law constitute an assault and battery, *must*, if he wishes to plead any thing in justification, *admit* that he performed the identical acts alleged against him, and *justify* them by showing that he acted in self-defence, or in defence of his family or property, or as a public officer, or in some capacity which gave him a right to do that, which under other circumstances would have constituted an assault and battery. If the *circumstances* set up as a justification are legally sufficient, the man is acquitted, but this acquittal is never in law called a justification. The legal difference between the two is, that the justification stands related to acquittal as cause to effect, the former being the *means* by which the latter is obtained.

A legal justification, therefore, proceeds upon the ground, that the act was one which, all things considered, the law approved. Now I apprehend that it will not be pretended that the sinner is *justified by faith* in this sense of the word, except by those who believe in such an abolute, unconditional, and personal election, as would destroy all accountability, and justify the satirist in saying:

> "That saints may do the same things by
> The Spirit, in sincerity,
> Which other men are tempted to,
> And at the devil's instance do;
> And yet the actions be contrary,
> Just as the saints and wicked vary."

Yet is not *justification* used in this sense as signifying approbation in Scripture? Was not this the meaning of our Saviour, when he said that "wisdom is *justified* of her children." (Matt. xi. 38; Luke vii. 35.) And is this not what is intended, when it is said, that "God will not *justify*, i. e., approve of the wicked," (Ex. xxiii. 7;) and that "he that *justifieth* the wicked is an abomination to the Lord." (Prov. xvii. 15.) To me it seems that the ground of approbation in these cases is the righteousness of the acts *justified*. Thus Paul speaking of God, says, "That thou mightest be *justified* in thy sayings, and mightest overcome when thou art judged," (Rom. iii. 4,) where this is the only meaning that can be attached to the word.

It would seem also that this is the sense in which St. James used the word. "Was not Abraham our father *justified by works*, when he had offered his son Isaac? Seest thou then how faith wrought with his works, and by works was made perfect? Ye see then that by works a man is *justified*, and not by faith only." James ii. 21, 22, 24.

But the *works* by which we are *justified* are only those which the Christian can perform through faith in the promises. But these the sinner can never do, and even in the most righteous, there is a woful remissness and short comings in duty, "Therefore for all the deeds of the law shall no flesh be *justified*." Rom. iii. 20.

This leads us to consider another class of cases, in many respects resembling the former, in which the defence proceeds upon a principle very similar to what we suppose to be the scriptural view of *justification by faith*, and which we shall endeavor to explain by an example from *the law*.

A man sued for committing a trespass or doing any other wrong, may in his defence admit that he did the wrong complained of, precisely as it is alleged against him, and therefore *was* guilty; and then go on to show that certain acts *since* that time have been performed, which exonerate him from all present guilt, and liability to punishment; as that a satisfaction has been made, or a discharge been given, so in the case put by yourself, Mr. Editor. A man indicted for treason in bearing arms against his country might plead that while he was in a state of rebelling the government offered a pardon to all who would lay down their arms and swear allegiance, that he complied with the condition, and was therefore entitled to the promise.

But this kind of defence is not in law deemed a *justification*, though it produces the same effect, that is, procures an acquittal. But there is between the two a similarity which likens them in a higher degree, as will be seen by a comparison: they are similar, because in both cases the specific acts complained of were committed, and of themselves constitute a wrong, but in neither is the perpetrator *now* liable to be punished; but they are dissimilar, because in the former case the circumstances which exonerate from punishment existed contemporaneously with the performance of the act which would have otherwise been a crime, and therefore clears from guilt as well as punishment, whereas in the latter, the circumstances which exonerate from punishment have occurred since the crime was committed, and therefore do not affect the question of original guilt.

Is it not in this sense, Mr. Editor, that the sinner "is *justified by faith* without the deeds of the law." Rom. iii. 28. That "we have all sinned and come short of the glory of God," is admitted on all hands, and that every man is guilty, and "under condemnation by the law of God," is therefore certain. And it is also as certain that from this there is no redemption, save that which was purchased by the blood of Christ. Now if theologians are right in attempting to illustrate this point by an appeal to forensic usage, the case is briefly this. The sinner has transgressed and is under condemnation, though final sentence has not been passed upon him. But since the commission of the crimes of which he is guilty, he has, with the grace of God assisting him, repented of his sins, accepted of offered salvation, and thereby become entitled to plead in his defence the atonement made by Christ in satisfaction for the wrongs he had before that time committed. Now though a just God must ever *condemn* the sin, he may and does *justify*, or approve the satisfaction made for it; and hence the person pleading such satisfaction may be said, though not in a strictly legal sense, *to be justified*.

But inasmuch as this satisfaction can come only "by the redemption which is in Christ Jesus," (Rom. iii. 24,) and as this redemption "is the free gift of God," (Rom. v. 15,) therefore "we are justified freely by his grace," (Rom. iii. 24,) "through faith in his blood," Rom. iii. 25; iv. 28; v. 1. Gal. ii. 16; iii. 24.

Thus far all is plain, and here perhaps we ought to stop. But as this is considered a point of vital interest, we hope to be pardoned for offering a few suggestions concerning some things growing out of it. Our first remark then is, that whether justification be progressive or no, seems not to be explicitly stated in Scripture. Hence much that is said on this point is speculation, and most of the systems framed for explaining it mere hypotheses. Nothing therefore can claim the sanction of the Bible, unless it necessarily follows, or evidently grows out of the plain language of Scripture.

Again, before a man is competent to decide whether justification be progressive or no, he must be able to determine when and how the benefits of it are applied to the sinner's soul. If justification be a single instantaneous act, never to be repeated, a point in the life of man which can never move, then it can have reference only to the trial of the last great day, or involve the absurd and Popish doctrine of a *prospective pardon* of sins not yet committed. But the notion of such a *pardon*, which in other words is only a license to sin, is as anti-scriptural as it is absurd; for Paul expressly limits the effects of this justification to "the remission of sins that *are passed*." Rom. iii. 25.

But though the final, complete, and everlasting justification of the sinner will take place at the "bar of God," it is believed that all agree in supposing that its effects are applied to the Christian in this life. We suppose also that all admit that justification begins at some definite point of time, and might therefore without impropriety, in reference to its commencement, be said to be *instantaneous*. But as the Christian is still exposed to temptation, and liable to fall into sin, it becomes necessary that this point should be considered as moving, its effects continuing, or that the same act should be repeated. But I do not find that the Scriptures authorize us to speak of a second justification, and therefore it would seem necessary that we should suppose justification *instantaneous* in its beginning,—*progressive* in its operation.

Considering the subject in this light seems to me to harmonize the language of Paul and James in the most satisfactory manner. In view of the nature of the defence which the sinner must make in order to obtain pardon of his sins, Paul tells us that "we are *justified by faith* in Christ, without the deeds of the law;" but James, considering the *evidences* of a Christian character, without which we can never be accepted of God, declares, that "*by works we are justified, and not by faith only, for faith without works is dead.*"[‡]

It may be an idle hope, a vain desire, but really, Mr. Editor, if all those who have occasion to discuss this subject would take this view of it, it seems to me that it would save many hard words, and much unchristian feeling. It is desirable that so important a doctrine as this should be well understood, but I have yet to learn, what some who write on this subject seem to take for granted, that the force of a man's logic is to be judged by the blows with which it is accompanied, or the strength of his arguments to be tested by the confidence with which they are urged. That this and all that is written may tend to enlighten Christians, and bring souls to God is the prayer of Nomodedaskalos.

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[*] *Wrong* is a technical term, including every species of crime and injustice.

[†] Black. Com. Eng. Law B. III c. 20. Gould's Pleading c. vi. par. 2.

[‡] There is abundant scope in the etymology of δικαιοω which is translated *justification*, to give these and still wider senses to the word. Thus it is used by Polybius 3, 31, 9, with the sense of *to do justice;* in Matt. xii. 37, Rom. vi. 7, and elsewhere, *to absolve, acquit or clear;* in Herod. iii. 29; Thuc. iii. 40, *to condemn;* in Herod. i. 89; Jos. Ant. 9, 9, 1, *to regard as right and proper*, and in several other senses, as may be seen by comparing any Greek Lexicon.

For the Churchman.

PRINCETON TRANSLATION.

Mr. Editor—I sometimes look into a periodical work called "The Biblical Repertory and Princeton Review." An hour or two ago I took up the April number, and was much interested by the title of the first article, "The Reformation in Hungary and Transylvania." The subject is one which has recently engaged my own attention, and I was anxious to compare the results of my researches with those obtained by others. The opening paragraph did not prepossess me in favor of the essay, inasmuch as its author sets out with assuming that nobody else knows more about the existence of a Reformed Church in Hungary than he did himself, until he lately met with a copy of Debreciny's (so he *ought* to have said, not Lampe's—L. was merely the *editor*) interesting and valuable, but sadly heterogeneous and unmethodic compilation.

Some want of discrimination in the selection of facts, and not a few amusing blunders with regard to names of men and places, were not to be wondered at in a novice. I digested them as I best might in reading on. But a few pages brought me to some translations from the original correspondence with which Debreciny has occasionally enriched his rather dry annals. Here I became at a loss. I had recently read the originals, and was somewhat puzzled to recognise them in their new dress. At last, on page 173 of the Review, I was fairly stopped—Poor Gallus Huszar—"Pap Gallus," or Father Gallus, as his contemporaries used to call him—was made to write to Bullinger in a strain that I felt *sure* he never *could* have used, if my own fresh recollections of the man and his times were not all wrong. Happily my bookshelf, at no great distance from my elbow, afforded the means of verification; it was but to look at Debrecing and learn whether I mis*remembered*, or his recently-made acquaintance mis*represented*.

This last is a hard word, Mr. Editor; but one must use hard words sometimes, and really, if they are ever in place, it is when one sees a good honest man abused by being made to say what he never meant to say, and never *did* say, just because his own modes of thought and expression did not jump with the preferences of a Princetonian Presbyterian.

Can you triplicate your columns, Mr. Editor? Pray try, and let your readers judge for themselves of the beauty, accuracy, and impartiality of the following specimen of translation.

VERSION.	GALLUS HUSZAR.	PERVERSION.
But the nature of the case requires that I should mention to you that our churches are every where in a bad condition, as regards rites. One may readily conjecture what laws must prevail in a commonwealth so fallen to decay as ours. Accordingly, among us every one does in the ecclesiastical ministry what seems good to himself And although almost all the churches in Hungary have the same confession of faith and agreement in doctrine, wherever the Roman slavery is now extinct; (for they mostly follow thy writings and those of Master John Calvin;) yet disparity of rites in administering the sacraments and ecclesiastical ceremonies seems very much to lessen the authority of the ministry among the people, and causes great annoyance to the weak. It is therefore our most ardent wish, that for the sake of the unity and harmony of the churches, you would send us the order of your whole ecclesiastical service, such as chants, public prayers, the form of the Lord's supper, of baptism, of confirmation, of matrimony, and of catechising, translated into Latin by some pious man and printed; and so would raise up and strengthen our churches. For then it would cease to pass, as all are extremely willing to receive thy writings that no one here would weakly follow his own inventions and disturb the unity of the churches with diversity of rites.	Sed res ipsa exigit, ut et de ritibus ecclesiarum nostrarum passim laborantium Te admoneam. Nam facile etiam ipsa conjectura quilibet existimare potest, in hujusmodi collapsa Rep. qua quisque lege utatur. Sic et apud nos, quisque, quod sibi bonum esse videtur in ministerio Ecclesiastico facit. Et quamvis eadem sit confessio veritatis et consona Doctrina omnium fere Ecclesiarum in Hungaria, ubicunque Romana illa servitus jam extincta est, (tua enim atque D. Johannis Calvini scripta plurimum imitantur,) sed disparitas rituum in administrandis sacramentis et cæremoniis Ecclesiasticis apud plebem admodum diminuere videtur authoritatem ministerio, et tædium maximum adfert imperitis. Quare summis expeteremus votis, si propter unitatem et consensum Ecclesiarum totis Ecclesiasticæ vestræ functionis rituum, ut sunt cantus, præcationes publicæ, cœnæ sacræ, baptismi, confirmationis, matrimonii, atque Cathechesis forma, opera alicujus pii viri lingua Latina donatas et impressas ad nos dirigeres, ad erigendas corroborandasque Ecclesias nostras. Ita enim fieret, cum tua scripta unice omnes amplectantur, ut neme hic sua figmenta imitaretur imperite, et ritu diverso Ecclesiarum turbaret unitatem.	Another subject on which I wish to communicate with you, is the state of our churches in Hungary as it relates to rites and ceremonies in conduct ng divine worship. Any one may readily conjecture that in the perturbed state of our affairs, confusion must have arisen. This is the fact; so that in regard to these matters it may be said that every one has done what appeared right in his own eyes. And although, throughout Hungary, the churches are harmonious in receiving the same confession of faith—for the Romish tyranny is nearly extinct among us—yet in the mode of administering the sacraments, and conducting divine worship, there is much disparity, and this has had a tendency to diminish a respect for the ministry among the common people. In our doctrinal opinions we are generally disposed to be followers of yourself and John Calvin, as in your writings you have exhibited your views. What we seem to want is, a catechism which shall prescribe some uniform mode of conducting the singing, prayers, administration of the Lord's supper, baptism, confirmation, and the solemnization of marriage. A directory for public worship, drawn up by some pious and judicious theologian, would undoubtedly prove a great blessing to our churches. And such a work, coming from your pen, would have great weight among us, since your writings are so universally acceptable, that if you should prepare for us a catechism of the kind mentioned, no one, it may be presumed, would any longer follow his own crude conceptions, so as to disturb the uniformity of worship by using ceremonies different from those commonly in use in the churches.

Where shall I begin my illustration of this triplet? It is not merely inaccuracy of which I complain. It fell to my lot, in days of yore, to bring such a charge against a former specimen of translation in the Biblical Repertory. I then felt that a favor was conferred: carelessness was the sum total of offence, and pointed out without ill-will. The faults of the over-hasty writer might be more than redeemed by subsequent assiduity. But the case is different now. A false version is before us, in which *design* is stamped on every line. The author could not but know that he was leaving on his reader's mind an impression that the old Hungarian whom he professed to render had views different from those which he really entertained.

Huszar regards the prevailing variety in the mode of conducting public worship and administering sacred rites as *an evil:* 'our churches are in a bad condition—suffering,' says he, and goes on to say why, because, in a period of civil war and invasion, every man (*i. e.* every minister) conducted worship, &c., after the fashion of his own choice. All this it suits his translator to *soften*—and he paraphrases accordingly.

Huszar contemplates, as the desired result of his proposition, the production of church unity by uniformity of worship, growing out of the relinquishment of private inventions and diverse rites. Could one by any possibility get this view out of the last sentence of the extract as dilated, not translated, in the Repertory? "Such a *work*, coming *from your pen*"—why, Huszar has said nothing of any "work" in the sense of original production; and the translator himself has just spoken—but no! while I write, I see that he *is* consistent enough to have altered that part too, so as to admit of its application to Bullinger himself; and while *Huszar* asks for "a Latin translation made by some pious man," (such as one of Bullinger's many pupils might have been competent to make,) his translator talks of something "drawn up by some pious *and judicious theologian*"—a delicate mode of hinting to Bullinger that he might himself perform the task, of which the simple Hungarian did not dream.

A *something* drawn up—what? "Functionis ritum"—"precationes"—"forma cœnæ sacræ, &c., et catechesis" [for *catecheseos*, I take it; for neither is Huszar's Latin any of the best, nor are Debreciny's transcripts as deciphered by Lampe always the most accurate]? "A ritual of divine offices"—"prayers"—and "forms of the Lord's supper, &c. &c.," and "catechising"? No such thing! but "a catechism!" *prescribing* "some uniform mode of conducting singing," &c. (? *e. g.* the solemnization of matrimony;) which anon becomes, as well it might, "a directory," (of which poor Huszar, belike, who had the misfortune to live before the days of the Westminster Assembly, never heard,) and then again, without sign or token from the Latin, resumes its place in the slow length of the last well-crammed sentence, as "a catechism"!

Wonderful difference! Huszar asks for a form of prayer: his translator for a *catechism*, which is at the same time a "directory."—Huszar asks for a *Latin translation* of an existing form, which any "pious man," if a fair Latinist, might be competent to make: his translator seeks an original "work," such as would require "a pious and *judicious* theologian" to "draw it up;" which work, for aught he states, might be written by a Swiss in Hungarian, or sent to the Hungarians in French.

The fact is, the Hungarian (who happened, Mr. Editor, to be *a bishop!*) knew that the Swiss Churches had a liturgy; and though the regulations of his own Church left it with every bishop to prepare forms of prayer (on certain settled general principles and models) for his own diocese, he was humble enough to think the Swiss forms better than his own, and wise enough to think that their general adoption would put a stop to evils which he saw growing out of the want of *one* established Hungarian liturgy. It might not suit the readers of the Princeton Review—it did not please the writer—to have these facts and opinions brought to light; yet it *did* answer their purposes to show a Hungarian reformer seeking a "directory" and "catechism" (though "confirmation" seems to have slipped in by some awkward mischance) from Geneva. The convenient process of translation (I believe the French call it "traducing" and the Dutch "oversetting") furnished just the requisite *chiar-oscuro*—the secret of keeping dark all that might rejoice the heart of an Episcopalian formalist, and shedding *new* light on the intimate relations between Hungary and Geneva, or the wide-spread predominance of Presbyterianism and its modes of worship.

I have not half done with this "faithful chronicler," Mr. Editor. But I find I have said enough for once. Perhaps it may suit my inclination and convenience hereafter to furnish a supplement to the "Reformation in Hungary and Transylvania," stating some additional *facts*, and furnishing some guesses at the *reasons* for their suppression. "Lampe" has found its way elsewhere than to Princeton—and other books to boot.

W.

THE CHURCHMAN.

SATURDAY, MAY 6, 1837.

The Church in the Reign of Elizabeth.—Bishop White used to say, that in accepting the homilies as expositors of the Prayer-book and Articles, he distinguished between the first book set forth under Edward VI., and the second book compiled in the days of Elizabeth. A little reflection will show the justness of the distinction, and that a preference to the former is authorized not less by its intrinsic superiority than by the circumstances under which it was produced. The Anglican Reformation commenced under Henry VIII., and continued under his successor, proceeded on its original and distinctive basis. By adopting the Primitive Church as the best expositor of Holy Writ, Cranmer was enabled to project a reformation less striking in externals, but far more deep and thorough in its principles than Calvin and the continental Reformers who applied to the interpretation of Scripture the received principles of the Scholastic Theology. The difference is indicated especially on the subject of absolute decrees, (the hinge of must doctrinal disputes,) and will be perfectly manifest to any who will compare the Homily on Salvation, and others of the same volume with the views of the Swiss Reformers. Nor was the difference undesigned: for, as Heylin says, [History of the Presbyterians, p. 66,] "The news of the English Reformation no sooner came unto Geneva than Calvin must put in for a share, and forthwith writes his letters to Archbishop Cranmer, in which he offereth his assistance to promote the service, if he thought it necessary. But neither Cranmer, Ridley, nor any of the rest of the English bishops could see any such necessity of it, but that they might be able to do well without him. They knew the temper of the man, how busy and pragmatical he had been in all those places in which he had been suffered to intermeddle;[*] that in some points of Christian doctrine he differed from the general current of the ancient fathers; and had devised such a way of ecclesiastical polity as was destructive in itself of the sacred hierarchy, and never had been heard of in all antiquity. But because they would give him no offence, it was resolved to carry on the work by none but English hands, till they had perfected the composing of the public liturgy, with all the rites and ceremonies in the same contained." And though *afterwards* they admitted two foreigners, one of whom was remarkable for his moderation, to the Universities, yet they suffered nothing to divert them from their cautious and primitive course.

The steady progress of the Reformation, however, under Cranmer, was interrupted by the ascension of Queen Mary to the British throne. Under her reign Cranmer, Ridley, and many others were brought to the stake, and all the Reformers of any note who escaped death took refuge on the continent. At the accession of Elizabeth, therefore, we find a far different state of things from that which existed at the close of Edward VI. The common people among the Reformed had their hatred of Romanism inflamed by the persecutions of Mary: the more learned sympathized in the feeling, and withal many of them had returned from the continent, imbued with the peculiarities of the Calvinistic Reformers. It is not strange, therefore, that some of the divines under Elizabeth, unlike those of Edward VI. should exhibit a Calvinistic complexion, that the seeds of Calvinism should have been sown in the universities, and left to fructify in a crop of Non-conformists, nor that we should have to regret in much of the second book of homilies, (with all its undoubted excellence,) the want of that primitive and chastened exhibition of scriptural truth which assimilates the first book with the best of uninspired compositions.

Jewell, however, and those who were more strictly engaged in the work of reformation were not unmindful of Cranmer, and thus throughout the Prayer-book and Articles we find a faithful adherence to his model: a steadfast resolution to avoid alike rash innovations and scholastic refinements, and restore the Church to its primitive state. This was what a Reformation ought to be, and such a one as the more intelligent Roman Catholics themselves acknowledged to be necessary. It is not surprising therefore that, as Camden and others assure us, the Papists themselves should, for the first ten years of Elizabeth, have communed without scruple in the Church, nor that Pope Pius V., to prevent the probable success of the Reformation, should have resorted to the desperate policy of absolving the subjects of Elizabeth from their oath of allegiance, and laying the kingdom under the ban of excommunication.

The Reformation, so far as concerned the Prayer-book and Articles, was safe before the bull was proclaimed, but yet the latter whetted the popular animosities against the Papists already provoked by the atrocities of Queen Mary, and facilitated the work of Humphrey and other busy agents, who had returned from the continent infected with the principles of Geneva, wholly unable to estimate the profound and comprehensive principles of the Anglican Reformation, and determined, since it was now too late to abolish or alter the Prayer-book and the Articles, to disregard the prescriptions of the one and pervert the doctrines of the other. "All the Calvinian rigors in matters of predestination and points depending thereupon were now received as the established doctrines of the Church of England; the necessity of the one sacrament, the eminent dignity of the other, and the powerful efficacy of both unto man's salvation, were not only disputed, but denied; the article of Christ's local descent into hell, so positively asserted in two convocations, 1552, 1562, at first corrupted with false glosses, afterwards openly contradicted, and at last totally disclaimed, because repugnant to the fancies of some foreign divines, though they at odds among themselves in the meaning of it. Episcopacy was maintained by halves, not as a distinct order from that of the Presbyters, but only a degree above them, or perhaps not that, for fear of giving scandal to the churches of Calvin's platform. The Church of Rome was inveighed against as the Mother of Abominations, and the Pope maintained to be antichrist as positively and magisterially as if it had been one of the chief articles of the Christian faith; and then, for fear of having any good thoughts for either, the visibility of the Church must be no otherwise maintained than by looking for it in the scattered conventicles of the Berengarians in Italy, the Albigenses in France, the Hussites in Bohemia, and the Wiclifists among ourselves. Nor was there any greater care for the forms and orders of this Church than there had been for points of doctrine: the surplice was so disused in officiating the divine service of the Church, and the divine service of the Church was so slubbered over in most of the colleges, that the prelates and clergy assembled in convocation, *Anno* 1603, were necessitated to frame two canons to bring them back again to the ancient practice—particularly the bowing at the name of Jesus, commanded by the injunctions of Queen Elizabeth, and used in most churches of the kingdom, was so much neglected and decried, that Airy, Provost of Queen's College, wrote a tract against it: the habits of the priests by which they were to be distinguished from other men were so much despised and laid aside, that Dr. Reynolds had the confidence to appear in the conference at Hampton Court in his Turkey gown, and therefore may be thought to have worn no other in the University. In a word, the books of Calvin were made the rule by which all men were to square their writings; his only word (like the ipse dixit of Pythagoras) was admitted for the sole canon to which they were to frame and conform their judgments, and in comparison of whom the ancient fathers of the Church (men of renown and the glories of their several times) must be held contemptible. To offend against this canon or to break this rule was esteemed a more unpardonable crime than to violate the apostles' canons, or dispute the doctrines and determinations of any of the four first general councils: so as it might have proved more safe for any man, in such a general deviation from the rules and dictates of this Church, to have been looked upon as an heathen or publican than an Anticalvinist."—*Heylin's Life of Laud*, pp. 47, 48.

The biographer of Laud may be thought to have imparted to the picture the colors of his High-Church prejudice, but making all the allowance which a counter and more insatiate prejudice may demand, it is easy to see that the new position of the Church under Elizabeth had given birth and strength to a party which was unknown, or too obscure to be noticed before the accession of Mary. The turbulence of the party, and the self-consequence of its leaders were increased by political causes. The Earl of Leicester and other of the more powerful nobles, who were nowise indisposed for a further spoliation of church property, saw that the most likely way to gain their end was to second the cry of the fanatics for further reformation.[*] Moreover "the realm had been visited with a dangerous and contagious sickness which took away almost half the bishops, and occasioned such mortality among the clergy that a great part of the parochial churches were without incumbents. The rest of the bishops, twelve deans, as many archdeacons, fifteen masters of colleges and halls, fifty prebendaries of cathedral churches, and about eighty beneficed men were deprived at once for refusing to submit to the queen's supremacy. For the filling of which vacant places, though as much care was taken as could be imagined, to fill the Church with moderate and conformable men, yet many past amongst the rest who either had not yet discovered their disaffections, or were connived at in regard of their parts and learning. Among these were Cartwright, who proved an unextinguished firebrand to the Church, Whittingham, Goodman, Gillie, and many others of the Genevan Conventicle, who were grieved on their return from the continent, to find that they could not bear sway in their several consistories as did Calvin and Beza at Geneva, and who repined and grudged at the Reformation of the Church of England because not fitted to their fancies, and to Calvin's platform." [Hist. Presby. pp. 246, 250.]

Such was the origin of the faction, who from the affected precision of their piety, soon received the name of Puritans, which, says Sir John Harrington, "some define to be Protestants scared out of their wits." The following sketch of their character is from the faithful pen of honest Isaac Walton.

"In which number of non-conformists, though some might be sincere and well-meaning men, whose indiscreet zeal might be so like charity as thereby to cover a multitude of errors, yet of this party there were many that were possessed of a high degree of spiritual wickedness; I mean with an innate, restless, radical pride and malice: I mean not those lesser sins which are more visible and more properly carnal, and sins against a man's self, as gluttony and drunkenness, and the like, (from which good Lord deliver us!) but sins of a higher nature, because more unlike to the nature of God, which is love, and mercy, and peace, and more like the devil, (who is not a glutton nor can be drunk, and yet is a devil:) these wickednesses of malice, and revenge, and opposition, and a complacence in working and beholding confusion, (which are more properly his work, who is the enemy and disturber of mankind, and greater sins, though many will not believe it:) men whom a furious zeal and prejudice had blinded and made incapable of hearing reason or adhering to the ways of peace: men whom pride and self-conceit had made to overvalue their own wisdom and become pertinacious, and to hold foolish and unmannerly disputes against those men which they ought to reverence, and those laws which they ought to obey: men that labored and joyed to "speak evil of government," and then to be the authors of confusion, (of confusion, as it is confusion:) whom company, and conversation, and custom had blinded and made insensible that these were errors; and at last became so restless and so hardened in their opinions, that like those which persisted in the gainsaying of Core, so these died without repenting their spiritual wickednesses: of which Coppinger and Hackett, and their adherents are too sad testimonies."

Such and thus surreptitiously introduced was the faction which to a great extent filled the pulpits and universities under the reign of Elizabeth, and sowed those seeds of insubordination and licentiousness which under the reign of Charles I. effected the downfall of the Church and the government. It was by the fanaticism of such men, aided by the wily policy of Rome, and the avarice of a few unprincipled statesmen, that the English Reformation, which was so projected as to carry the nation with it, was in a great measure frustrated and perverted from its original course. Many of these innovators were men of great learning, and severe and ostentatious piety, but the hearts of all of them were at Geneva, and none of them either understood or loved the genius of Cranmer's Reformation. They twisted the articles, and distorted the aspect of the Church to as great a conformity as possible to the Reformed Churches on the continent. To them the Church of England in her distinctive character, as she was Reformed under Edward VI., established under Elizabeth, and Restored under Charles II., owes little else than the prayer, "Father, forgive them!" and even this, we fear, must in some instances be offered without the redeeming clause, "they know not what they do." Their foreign influence can be traced even in the writings of some who are by no means to be classed with them, and who in their later days expiated whatever countenance they had shown them by drinking the cup of bitter suffering at their hands. Such men were Hall and Sanderson, the persecutions of whose latter years prove as much the inefficacy of a half-way opposition to the extraneous influence of Geneva, as does the martyrdom of Laud, the danger of an opposition which is thorough and unyielding. But the Church had sons who were nursed in her bosom, who drank of her own fountains, and who labored faithfully and (by the blessing of God) successfully, to preserve her on the basis on which it was the aim of Cranmer and Ridley to place her. Such men were Hooker and Hammond. The dying speech of the former is the comment of a patient spirit on the insubordination and fanaticism of his age, "I have lived to see that this world is made up of perturbations!" Of the latter, though he has been beloved and admired by all true sons of the Church, it is yet doubtful whether he has ever received his due meed of reverence. He was in fact more than any other individual the means of resuscitating the Church from the Antinomian torpor—that spiritual death of malignant activity, which followed in the train of Calvinism—and restoring her to that state which Cranmer contemplated, and which her best friends from that time to the present have desired to perpetuate.

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[*] We quote the historian for his facts. In his opinion of Calvin's character we are not prepared to acquiesce.

[*] —— "to all which they were secretly encouraged by the Earl of Leicester, then in great favor with her Majesty, and the reputed cherisher and patron general of these pretenders to tenderness of conscience: whom he used as a sacrilegious snare to further his design, which was, by their means to bring such an odium on the bishops, as to procure an alienation of their lands, and a large proportion of them for himself: which avaricious desire had so blinded his reason, that his ambitious and greedy hopes had almost flattered him into present possession of Lambeth House."

Walton's Life of Hooker.

A DEPLORABLE CHURCH.

"Deplorable indeed must be the condition of any Church in which the doctrine of baptismal justification, and acceptance with God by the fulfilment of baptismal obligations, whether called penance or by some less objectionable name, is to any extent prevalent. We trust that it is not thus with our Church, defended as it is by such bulwarks against the intrusion of false doctrine; and earnestly do we pray that it may never have to mourn over such a departure from the simplicity and truth of the Gospel."

Episcopal Recorder.

So says the Episcopal Recorder of last week. How great the commiseration of those who hold such a sentiment must be for their own Church, and in what estimation they hold her will be at once apparent from the following attestations, which are found in her liturgy and standard authors, to the doctrine of

BAPTISMAL JUSTIFICATION

and acceptance with God by the fulfilment of baptismal obligations, repentance, and faith.

"I acknowledge one Baptism for the remission of sins."—*Nicene Creed.*

"We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church."—*Office of Baptism.*

"Being now born again and made heirs of everlasting salvation."—*Ibid.*

"Baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of Heaven."—*Catechism.*

"The inward and spiritual grace of baptism is a death unto sin and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, *we are hereby made the children of grace.*"

Catechism.

"Almighty God, * * * hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins."—*Office of Absolution.*

"Infants being baptized, and dying in their infancy, are by this sacrifice [of Christ] washed from their sins, brought to God's favor, and made his children and inheritors of his kingdom of heaven. And they which in act or deed do sin after their baptism, when they turn again to God unfeignedly, they are likewise washed by this sacrifice from their sins, in such sort, that there remaineth not any spot of sin that shall be imputed to their damnation. This is that justification which St. Paul speaketh of, when he sayeth, 'No man is justified by the works of the law, but freely by faith in Jesus Christ.'"—*Homily on Salvation.*

"Even so in baptism the body is washed with the visible water and the soul is cleansed from all filth by the invisible Holy Ghost."—Nicholas Ridley. *Examination before the Bishop of Lincoln.*

"We confess, and have evermore taught, that in the sacrament of baptism, by the death and blood of Christ is given remission of all manner of sins, and that not in half, nor in part, nor by way of imagination nor fancy; but full, whole, and perfect of all together; so that now, as St. Paul saith, 'There is no condemnation to them which are in Christ Jesus.'"

Bishop Jewel. *Defence against Harding.*

"The grace which is given them with their baptism doth so far forth depend on the very outward sacrament, that God will have it embraced, not only as a sign or token [of] what we receive, but also as an instrument or mean whereby we receive grace, because baptism is a sacrament which God hath instituted in his Church, to the end that they which receive the same might thereby be incorporated into Christ; and so through his most precious merit obtain, as well that saving grace of imputation which taketh away all former guiltiness, as also that infused divine virtue of the Holy Ghost which giveth to the powers of the soul their first disposition towards future newness of life."—Hooker *Ec. Pol.* b. v.

"Is Christ and the cleansing power of his blood only barely signified in the sacrament of baptism?

"Nay, more; the inward things are really exhibited to the believer as well as the outward; there is that sacramental union between them, that the one is conveyed and sealed up by the other. Hence are those phrases of 'being born again of water and the Holy Ghost,' of cleansing by the washing of water, *Ephes.* v. 26, &c: so 'Arise and be baptized and wash away thy sins,' Acts xxii. 16; so *Rom.* vi. 3, 'We are buried with Christ by baptism,'" &c.—Archbishop Usher. *Sum and substance*, &c.

"What is to be thought of elect infants that die in their infancy and have no other outward means of salvation but their baptism?

"Doubtless, in all those the inward grace is united to the outward signs; and the Holy Ghost doth as truly, really, and actually apply the merits and blood of Christ, in the *justifying* and sanctifying virtue unto the soul of the elect infant, as the minister doth the water to its body, and the invisible grace of the sacrament is conveyed by the outward means."—*Ibid.* p. 367.

"They [the sacraments] have not that power which is peculiar to the author of them, yet a power they have, such as befits their nature, and by reason of which they are truly said to sanctify and justify, and so to save, as the apostle here avers of Baptism." —Archbishop Leighton. Com. 1 Pet. iii. 19, 21.

"When we were baptized, we were born of water and the Spirit, so as to have the seed of grace sown in our hearts, sufficient to enable us to bring forth the fruits of the Spirit, to overcome temptations, to believe aright in God our Saviour, and to obey and serve him faithfully all the days of our life."—Bishop Beveridge as quoted by Mant & D'Oyly. 1 Peter iii. 19, 21.

"We are hereby, that is, by baptism, made the children of grace; children of grace, and therefore enabled to do the works of grace. Which work flows not immediately from the sacrament but from the power of Christ, and his Spirit that works by the sacrament."—*Ibid.* Titus iii. 5.

"Faith is nothing else but a hearty embracing Christianity, which at first exerteth itself by our declaration and avowal in baptism (when we 'believe with our hearts to righteousness and confess with our mouth to salvation;') to that time, therefore, the act of justification may be supposed especially to appertain; then, when the evangelical covenant is solemnly ratified, the grace thereof especially is conferred. Upon such considerations I conceive that St. Paul's justification chiefly doth respect that act of grace which God consigneth to us at our baptism."

Dr. Isaac Barrow. *Sermon* v. *on the Creed.*

"Baptism is a federal admission to Christianity, in which on God's part all the blessings of the Gospel are made over to the baptized; and, on the other hand, the person baptized takes on him by a solemn profession and vow, to observe and adhere to the whole Christian religion."—Bishop Burnet.

"For a full satisfaction in this particular, two things are very observable, one relating to the initiation, the other concerning the continuation of a Christian. For the first of these, it is the most general and irrefragable assertion of all to whom we have reason to give credit that all sins whatsoever any person is guilty of are remitted in the baptism of the same person. For the second, it is as certain that all sins committed after baptism are remissible, and the person committing those sins shall receive forgiveness upon true repentance at any time according to the Gospel."

Bishop Pearson *on the Creed, Art.* x.

"Therefore, the Church of God in which remission of sins is preached doth not only promise it at first by the laver of regeneration, but afterwards also upon the virtue of repentance, and to deny this power of absolution is the heresie of Novatian."—*Ibid.*

Dr. Towerson in his treatise on the sacraments, after having proved by a copious induction of Scripture that baptism is not only a *sign*, but a *means* of the new birth, and especially a "*means* to convey remission of sins as well original as actual, to the baptized party," and having subjoined "the consentient doctrine and belief of the Church, as which, though it cannot add to the authority of Scripture, yet no doubt confers much to the clearing of its sense;" and having added that this doctrine was maintained not only by the suffrage of the Church of God (he speaks of the primitive Church) but even by "those who were none of the *soundest* members of it," goes on to remark: "And though we cannot so reasonably expect the like evidence from Heretics, and much less from those whose business was to depreciate the value of baptism, as it is certain the Pelagians' was; yet, as even they allowed the baptizing of infants into the same rule of faith with those of riper years, and consequently into remission of sins, so they denied not, as to men of riper years, that baptism was efficacious towards it, and that as they were baptized into the belief of remission of sins, so they received that remission by it."

It is needless to multiply quotations. Among all the divines of any repute in our Church, there has never been but one opinion on the subject. All, not only Jeremy Taylor, Hammond, Stillingfleet, Hickes, Bull, Waterland, Whitby, Stanhope, and the hundred others whose Arminianism has been thought to assimilate them with Popery, but even Usher and the few Calvinistic divines who flourished before the time of Charles I., all agree in the doctrine of "baptismal justification and acceptance with God by the fulfilment of baptismal obligations." The only difference was that the Calvinists viewing the justification as *absolute* were constrained to confine it to the elect; while the Arminians viewing it as *conditional* had no difficulty in extending it to all. The Presbyterian Church is also in the same "deplorable state," for it teaches [Confession of Faith, chap. xxviii.,] that baptism is a sacrament ordained by Christ, "not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ, to walk in newness of life:" and further that "by the right use of this ordinance the grace promised *is not only offered but really exhibited and conferred by the* Holy Ghost, to such (whether of age or infants) as that grace belongeth unto," i. e., to the elect. The same was the opinion of Calvin, Melancthon, Zanchius, and the continental Reformers, who agreed with Cranmer and the Anglican Reformers in the efficacy they attached to baptism, with the single exception that the former, like Usher, &c., in our own Church, and like the Presbyterian Church at the present day, restricted its justifying and sanctifying efficacy to the elect, while the latter extended it conditionally to all. Indeed to the best of our information, the contrary view, that we mean which denies the doctrine of baptismal justification, was never heard of until it sprung up among the Brownists, and was adopted from them by the English Puritans, and thence surreptitiously introduced into the Episcopal Church: for the common opinion, which ascribes these loose views to Zuinglius, we believe to be unfounded. Here, however, that is in the Church of England, it received no countenance except from Hoadly, Bishop of Bangor, Conyers Middleton, Jortin, and other freethinkers, (charged with Socinianism,) who, in all that involved the rejection of original sin,* were found fighting side by side with the most radical remnants of the non-conformists. Even the Christian Observer men, though in their new system of theology they were puzzled to know what to do with the doctrine of baptismal justification, have yet never ventured to reject it:† unless perchance we are to infer its recent rejection by the "evangelical" prototype at London, from the movements of its Cis-atlantic shadow in Philadelphia. In the Primitive Church the doctrine of baptismal justification is well known to have been universal, and was allowed, as we have just seen, even by the heretics. Indeed we doubt whether in all antiquity, it would be possible to find any denial of the doctrine, (the writings of the Gnostics and Manichees having perished,) except in the dialogues of the Heathen Satirist Lucian, who is well known to have sneered at this identical doctrine of *baptismal justification*, (and doubtless *he*, too, had the grace to mourn over the "deplorable state" of that Church, which received it,) in the following passage of his celebrated Philopatris, in which he makes Triepho say, "But when that Galilean [alluding as is supposed to St. Paul] fell upon me, with his bald head and long nose, who had ascended up to the third heaven and there learned the most excellent things, *he renewed us by water, made us tread in the footsteps of the blessed, and delivered us from the regions of the ungodly.*"

* As baptism conveys remission of sins, and as infants have no *actual* sin, (or at least have never been thought to have, except by modern Hopkinsians and the ancient Schoolmen,) the remission in their case must be that of *original* sin. Hence the Socinians, who deny *original sin*, and yet retain infant baptism, are compelled in consequence to deny baptismal justification. Thus they fraternize with that opposite class of "evangelical" Christians who inculcate baptism under the name of "Infant Dedication."

† One of the early correspondents of the Journal asserts the doctrine in the following form: "According to this view of the end and design of baptism, the Christian Church is possessed of two sacraments, respectively corresponding to the two great privileges of the Christian Covenant; the sacrament of baptism *conveying* justifying grace for the remission of sins and therefore administered but once: the sacrament of the Lord's Supper *conveying* sanctifying grace for the strengthening, &c., and therefore administered continually," [vol. ii. p. 405.] This was *one* theory on which to adapt baptismal justification to the distinctive feature of the review. At other times the editors appear to have regarded baptism as conferring a conditional justification: more generally they incline to represent the Church in pronouncing her baptised members justified, as holding the language not of *truth* but of *charity*, (as e. g., vol. i. p. 770,) and yet at others they allow a first justification synonymous with baptism, and a second or final justification at the last day, and are content to affirm "that there is a justification spoken of in Scripture, and maintained by our Reformers in *a still more appropriate sense*, viz. as signifying the acceptance of our persons, and the pardon of our sins through *faith* in Christ Jesus." [Vol. iii. p. 570.] The original essay, which we published from the Protestant Episcopalian, embraced the threefold view above indicated, and indeed covers the whole ground in a manner which would probably have proved satisfactory to the earlier editors of the Christian Observer, (as it would certainly have relieved them from their perplexity,) and which, as we sincerely believe, needs only to be understood to be accepted by every pious and unprejudiced mind.

Bishop Smith's Letter to the Rev. Mr. Stone.—It will be remembered that some time ago Bishop Smith of Kentucky wrote a very sensible article for the Theological Review, which gave great satisfaction to all sound members of our own Church, and equal umbrage to most of the Congregationalists, among whom the Review chiefly circulates, and to that portion of our own communion who sympathize with them in their feelings respecting the Church. Some time after Bishop Smith addressed a letter to the Rev. Dr. Tyng, of Philadelphia, endeavoring to show that the sentiments of the Review were in harmony with that mode of admission to communion in the Eucharist which Dr. Tyng most approved. That portion of the letter which contained a recapitulation of the sentiments expressed in the Review, we transferred to our columns, omitting what appeared to us the unsatisfactory arguments by which the bishop endeavored to reconcile them to an opposite system. The letter to the Rev. Mr. Stone of Boston, which we insert to-day, was written with the same view with that to Dr. Tyng. The views of Bishop Smith on the subject of Primitive Communion are sound, wise, and comprehensive; but, though we have great confidence in his ability and ingenuity, we have strong doubts whether he will be able to accommodate them to the taste of those who deny the doctrine of "baptismal justification, and acceptance with God by the fulfilment of baptismal obligations," or succeed in convincing such that the adoption of his views will not bring about "a deplorable state of the Church."

Coit's Bible.—We understand that the Religious Tract Society, of London, have published an edition of the Bible arranged in paragraphs and parallelisms, with philological and explanatory annotations, by rev. T. W. Coit, D. D., now President of Transylvania University, Lexington, Kentucky. Dr. Coit's Bible was a work of patient and learned labor, and we take pleasure in recording such an evidence of its just appreciation by the Christian community, as its republication in England.

City Mission.—We understand that the Rev. Ezra B. Kellogg has been appointed to the charge of the First Mission Church of the Holy Evangelists, in Vandewater street, that he has accepted the appointment, and accordingly resigned the charge of the Third Mission Station. Mr. Kellogg will commence his services in the Church of the Holy Evangelists on Sunday next, 7th inst. The Rev. Mr. Frazer, who recently had charge of the First Mission Church, has received a temporary appointment to the Third Mission Station in the room of the Rev. Mr. Kellogg, and is also to discharge the duties of a missionary at large.

West African Mission.—Agreeably to the notice given in the churches of this city on the previous Sunday morning, a meeting was held on Friday evening last in the Church of the Ascension, in behalf of the West African Mission. Fears were entertained by many, that the embarrassed circumstances of our community, with other causes, would operate to prevent a general attendance. Notwithstanding this, a numerous audience assembled at the appointed hour, and the deepest interest was manifested in all the exercises of the evening.

The Right Rev. Chairman of the Foreign Committee being prevented from attending by the death of a near relative, the meeting was opened with prayer by Bishop Kemper. The congregation then united in singing the 103d Hymn, after which the Rev. Dr. Milnor stated the object of the meeting, which was to bid farewell to two missionary brethren present, the Rev. Messrs. Minor and Payne, who were about to sail for Cape Palmas. Mr. Payne then arose and set forth briefly and forcibly the high claims and encouraging prospects of his mission, calmly pointed out the dangers to be apprehended, and expressed his unshaken conviction of the ultimate success of the enterprise upon which the Church had entered so vigorously, of extending the "light of the glorious Gospel" to the benighted realms of Africa. He was followed by his associate, the Rev. Mr. Minor, who dwelt upon the decided indications of divine Providence by which they had been led to devote themselves to this work, and concluded with an appeal to the congregation for their payers. The sober and Christian views expressed by both, and the manly and sustained tone of their remarks in speaking of the arduous course before them, were calculated to deepen the confidence already felt in these chosen heralds of the Cross. None who heard could doubt, but that they were prepared to go forth, on this noblest and most perilous of Christian enterprises single-hearted, in entire dedication of themselves, and in full reliance upon the strength of God.

The Rev. Dr. Eastburn then rose to express the views of the Foreign Committee in relation to the mission. He read a highly interesting letter from Rev. Dr. Savage, the first which has been received from him since his arrival at Cape Palmas. The appeal it contained was eloquently enforced by the speaker, who concluded his address by repeating the request of Mr. Minor, for the prayers of the congregation in behalf of the missionaries and their work.

Much interest was added to the meeting by the address of the Rev. Mr. Haensal, a clergyman of the Church of England, who has labored for a number of years at Sierra Leone and in the neighboring provinces, under the auspices of the Church Missionary Society. He was induced to quit this his chosen field, by the repeated advice of his physician, as the only means of restoring his health. His statement of the appalling destitution of Africa—his detail of the cheering prospects of missionary labors there, and the simple yet thrilling appeal to those present, with which he concluded, will not be soon forgotten.

A collection was taken up amounting to about $313. The beautiful Missionary Hymn of Bishop Heber, which was then sung, never before appeared to us so appropriate and touching. The heavenly eloquence of its concluding stanzas, we are fain to believe, found a deep response in every heart. May its influence be long felt in moving those who united in it to fervent prayer and self-sacrificing effort in behalf of Africa.

The exercises of the evening were concluded with prayers and the benediction by Bishop Kemper.—*Communicted.*

Zion Church.—The resolutions of the vestry will appear in our next.

The Rev. Isaac Peck, late Rector of St. Paul's Church, Troy, has been unanimously called to be the assistant minister of Christ Church in this city, with the rectorship in reversion.

☞ The last number of the British Critic, just received, contains a Review of Rev. Mr. Colton's Reasons for Episcopacy, and of Professor McVickar's Memoirs of Bishop Hobart.

Since the last number of our paper was issued we have been unexpectedly called on to mourn the loss of one whose relation to the spiritual fathers of two of our largest dioceses, as well as her own rare virtues, has given her a peculiar claim to the grateful remembrance of the Church. We allude to the decease of Mrs. Deborah Onderdonk, relict of the late John Onderdonk, M. D., and mother of the Right Rev. H. U. Onderdonk, D. D., Bishop of the Diocese of Pennsylvania, and of the Right Rev. B. T. Onderdonk, D. D., Bishop of the Diocese of New York. Mrs. Onderdonk expired at Hempstead on Friday last, in the seventy-first year of her age; and on Sunday last, her remains having been previously brought to the city for interment, her funeral was celebrated at St. John's Chapel. The attendance of nearly all the clergy of the city, and of Bishop Kemper of Missouri, and the presence of the two bishops among the mourners, combined with the usual solemnities, made the occasion one of memorable as well as melancholy interest.

Mrs. Onderdonk was a native of this city. On her father's side she was of English extraction, and on her mother's a descendant of the Huguenots or French Protestants who fled to this country on the memorable Revocation of the Edict of Nantz. She was confirmed by the first Bishop of this Diocese, and was from early life a communicant of the Church. During the greater part of her life she resided in her native city, and here, in the shades of domestic life, sowed in the minds of her children those seeds of divine truth which have been so signally blessed to the honor of her own name and the welfare of the Church. Her closing years were spent at Hempstead, Long Island, where she has left a record of her worth in the affections of a whole community, who mourn her loss with a unanimous feeling of bereavement.

The piety of Mrs. Onderdonk was the actuating principle of her life. It embraced a thorough faith in all the great doctrines of the Gospel, and a thorough and consistent attachment to the distinctive principles of the Church, the good order of which in every department always lay near her heart. In its distinctive features, therefore, her piety was such as the Church is most anxious to form in the minds of her children. It neither craved for excitement nor sought opportunities of display. Meek, quiet, and unobtrusive, "it took root downward in humility, and brought forth fruit upward in the substantial graces of a Christian, in charity and justice, in contentment and resignation, in fair friendships and sweetness of society, dwelling constantly on her spirit and incorporated with the periodical work of every day." Her trust in Providence was unwavering; and, sustained by a full and habitual conviction that all that he ordained was right and for the best, she recognised the hand of a Father in the smaller as well as the greater trials of life, and ever submitted without a murmur to his gracious will. Her conduct towards others was marked by a most scrupulous adherence to all the claims of relative and social duty. Her great anxiety seemed always to be to know what was her duty, and satisfied on that point, she faithfully discharged it. Her standard of duty was Christian obligation and consistency; and by this standard she measured her conduct as a daughter, a sister, a wife, a mother, a neighbor, a friend, a fellow-being, and a member of the Church. Those who knew her best testify that they never heard of aught in her whole deportment that was considered either unkind or unjust. Her devotion was deep and fervent, readily kindled by religious exercises, flowing spontaneously in "the voice of the Church,"* and fed constantly by the sacred nutriment of God's word, in the knowledge of which she was more than ordinarily proficient. The fruits of this retiring but effective piety, though the gentle and regular influences that formed them fell unseen as the dews of heaven, are visible to the world, and have laid the Church under a lasting obligation of gratitude: for her peculiarly happy distinction, (how seldom has it occurred in the Christian world!) of being the mother of two sons, each bearing the highest office in the Church of Christ, was owing, under God, to her early and judicious efforts, like the mothers of Timothy and Augustine, to bring up her children "in the nurture and admonition of the Lord."

Mrs. Onderdonk was remarkable for her great reverence for the clerical order and affectionate attachment to her pastors. The clergy who in former years have experienced the hospitalities of her house will bear their testimony to the excellence of her character, to the dignity and suavity of her manners, and to the kind and chastened expression of Christian feeling and good sense that were uniformly conspicuous in her conversation and conduct. One of this number, an old and fast friend of the family, has happily and justly applied to her the eulogy which Hannah More passed on the wife of Bishop Porteus—"Her whole demeanor and conduct was the measure of propriety."

The venerable deceased had hardly passed that allotted term of life beyond which the days of man, in the usual order of Providence, "are but as labor and sorrow." To a person of her advanced age, and with a family somewhat scattered, it was probably a circumstance of very rare occurrence that all her seven children and her remaining sisters, being all her nearest connexions, were with her at her decease. Thus, as her life was that of "the righteous," so her death was the meet and happy termination of a Christian's pilgrimage. In the fulness of years and in the maturity of Christian character, and in the bosom of a family anxious to repay by their Christian sympathies and consolations the spiritual nurture of their early years, she breathed her last—leaving behind her the memory of a holy example, and inspiring her survivors with the peaceful and animating hope that she had passed

——"to the tranquil bower,
To rest one little hour,
Till the elect are numbered!"

* "When in his [Dr. Hammond's] sharp agonies his friends betook themselves to their extemporary ejaculations, he composed those irregularities by saying, 'Let us call on God in the voice of his Church.'"—*Dr. Fell's Life of Dr. Hammond.*

INTELLIGENCE.

In resuming the publication of his appointments for visitation, Bishop Onderdonk finds himself compelled, on account of the duty of his attending the Board of Missions at Baltimore, on the 7th of June, to confine himself almost exclusively to the parishes in which the special services of consecration, ordination, and institution are to be performed. The others embraced in the late routine, and now necessarily omitted, will be visited, God willing, at a later period of the present season.

Bishop Onderdonk's Appointments for Visitation.

Sunday after Ascension, May 7, Trinity Church, *Brooklyn*, P. M.

Whitsun-Tuesday, May 16, Cairo, *Greene county:* Ordination, A. M.; Confirmation, P. M. Friday, 19, Pierreopnt Manor, *Jefferson county:* Ordination, A. M.; Confirmation, P. M.

Trinity Sunday, May 21, Canton, *St. Lawrence county.* Wednesday, 24, Syracuse, *Onondaga county:* Ordination, A. M.; Confirmation, P. M. 25, Auburn, *Cayuga county.* 26, Seneca Falls, *Seneca county*, Ordination, A. M.; Confirmation, P. M. 27, Geneva, *Ontario county*, Ordination.

First Sunday after Trinity, May 28, Geneva, Institution, A. M., Confirmation, P. M. 29, Canandaigua, Ordination, A. M.; Confirmation, P. M. 30, Penn Yan, *Yates county*, Consecration, A. M.; Confirmation, P. M.. June 1, Ithaca, *Tompkins county*, Institution, A. M.; Confirmation, P. M.

Second Sunday after Trinity, June 4, West Troy, *Albany county:* Consecration, A. M.; Confirmation, P. M.; Christ Church, *Troy*, evening. 5, West Troy, Ordination.

Friday, June 16, Paterson, *Putnam county:* Consecration, A. M.; Confirmation, P. M. 17, Do. Ordination.

Fourth Sunday after Trinity, June 18, Lithgow, *Dutchess county.* Pleasant Valley, *evening.* Tuesday, 20, Christ Church, Poughkeepsie. 21, Wappinger's Creek. 22, Fishkill. 23, Fishkill Landing.

Fifth Sunday after Trinity, June 25, Flatbush, *Kings county.*

Sixth Sunday after Trintiy, July 2, St. Mary's hurch, *New York:* evening.

Saturday, July 8, Jamaica, *Queens county.*

Seventh Sunday after Trinity, July 9, Hempstead, A. M.; Rockaway, P. M. Tuesday, 11, Islip, *Suffolk county.* 12, Setauket. Friday, 14, Huntington. 15, Cold Spring Harbor, *Queens county.*

Eighth Sunday after Trinity, July 16. Oyster Bay, A. M.; Glen Cove, P. M. 17, Hempstead Harbor. 18, Cow Neck. 19, Little Neck. 20, Flushing. 21, Newtown. 22, Hallett's Cove.

Ninth Sunday after Trinity, July 23, Tompkinsville, *Richmond county.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally, prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

CALENDAR.

MAY.

7. Sunday after Ascension.
14. Whitsunday.

DIED,

At New Brunswick, N. J., on the 30th ultimo, in the twenty-second year of her age, Cornelia D., wife of Prof. John D. Ogilby, and daughter of Joseph Warren Scott, Esquire.

NOTICES.

ST. MARK'S CHURCH IN THE BOWERY.

This Church will be open for divine service, on Sunday next, the 7th instant, at the usual hours, in the morning and afternoon. The pews are free for that day. They will be offered for sale or to be rented on Thursday afternoon, the 11th instant, at the Church, at 5 P. M.

SUNDAY SCHOOL UNION.

The next annual meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union will be held in Baltimore, on Tuesday, June 6, at 6 o'clock, P. M. F. H. Cuming, Secretary of the Board.

☞ In addition to the Managers appointed by the Society, all other persons are managers for whom there have been paid fifty dollars.

⁂ The other periodicals of the Church will please insert the above.

FREE CHURCH.

The Protestant Episcopal Free Church of the Redemption, under the charge of the Rev. William Richmond, continues to hold services at Euterpian Hall, 410 Broadway, every Sunday, morning, afternoon, and evening, at the usual hours.

The Rev. Calvin Colton will preach in the morning.

☞ The Board of Managers of the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the city of New York" will meet in the basement of Christ Church, on Monday evening, 8th instant, at half past seven o'clock. The members of the *Society* are invited to be present.

By order of the Board,
Charles W. Carmer, Recording Secretary.
New York, May 6, 1837.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

☞ MRS. MAYNARD intends removing, the 1st of May, to that pleasant and healthy situation, No. 37 Murray street, where she will have it in her power to accommodate a few more young ladies, as boarders, than she can at present receive. The most approved teachers are employed in every department, and the strictest attention paid to both the manners and morals of the young ladies. Application, at present, to be made at 204 Fulton street.

March 20, 1837.—5t

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge—Enclosed in a letter without signature, from Tallahassee, Florida, for Africa, $10. By the hands of James Swords, Esq., collections in Zion church, Butternuts, Otsego co., 6; and from Amos Palmer, Esq., 5—11. Remitted by the Rev. M. A. C. Wing, Agent at Gambier, Ohio, 27 50, viz. from Harcourt parish, Gambier, for school at Syra, 5 42; for general purposes, 7 88; Africa, 45 cents; Greece, 50 cents; China 25 cents; in all, 14 50; from St. James' parish, Piqua, for Africa, 1; Greece, 1 50—2 50; from Grace church, Berkshire, for general purposes, 2 50; from St John's church, Worthington, for general purposes, 5; from All Saints' church, Portsmouth, for general purposes, 3. By the hands of the Rev. Thomas Howe Taylor, D. D., from Mrs. Richard Ray, for Africa, 100. Further collections by the Rev. John Payne, for African Mission, 231 37, viz., from St. George's church, Hempstead, 45 25; in Norwalk, Conn. Dr. Mead, 5; Mrs. Mead, 5; Misses J. E. C., J. L. A., and J. M. Mead, 4; Dr. J. D. Mead, 1; from members of St. Paul's church, 2—17; from Rev. Nathaniel E. Cornwall, rector of Trinity church, Southport, 7 75; offerings of the church from Trinity parish, New Haven, 82 64; Sunday school children's offerings of Trinity parish, New Haven, 3 09; from —— church, Waterbury, 25; from Christ church, Watertown, 20; from St. Michael's church, Litchfield, 5 64; from St. James' church, New London, 25—231 37. From the Rev. L. B. Minor, on account of collections made by him for African Mission, particulars hereafter, 1100. Collection at Ascension church, on Friday evening, 28th April, after addresses from the missionaries to Africa prior to their departure, cash in plates, 238 45; J. Otis, Esq., 50; Rev. Dr. Hawks, 5; Mrs. Ward, 3; Mrs. Starr, 11; Mr. David Hall, 1—making 308 45. From the Missionary Association of the church of the Ascension, for general purposes, 222 60; from the Sunday scholars of the church of the Ascension, for Greece, 30 06; from two Sunday scholars of the church of the Ascension, being the contents of a savings box, for Greece, 19 84. By the hands of the Rev. William Jackson, from the "Female Society for the support of Schools in Africa," being the remainder of Mrs. Thompson's last year's salary, 200, having been paid at the commencement of her year, 50—Total amount, $2110 82.

Charles J. Aldis, Acting Treasurer,
Bank of America.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following contributions since his report of the 26th April:

Collection of Zion church, Butternuts, Otsego county, N. Y. for domestic missions, by the hands of Amos Palmer, Esq., 5 63. Donation from Amos Palmer, Esq., for domestic missions, 5. By the hands of W. H. Townsend, Esq., received from the Rev. U. M. Wheeler, of Society Hill, Darlington District, South Carolina, for domestic missions, 5. Collection in St. Paul's church, Woodbury, Conn., for domestic missions, 6 78. From a lady in Huntington, Conn., for domestic missions, 10. Received through the hands of the Rev. M. A. C. Wing, Gambier, Ohio, from Grace church, Berkshire, Ohio, 2 50. From the Missionary Association of the church of the Ascension, N. Y., for domestic missions, 222 60. Proceeds of two mats, worked at Mrs. Hill's, school, Athens, to be appropriated to missions in Bishop Kemper's diocese, per Mrs. M. A. Jackson, 16. From a friend to missions, for the Green Bay mission, 2—Total $275 51.

May 3. James Swords, Treasurer.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The subscriber acknowledges the receipt of the following sums, viz.:

April 27	From the Rev. Hugh T. Harrison, of Oakland Mills, Md., a donation from the "Female Tract Society of Queen Caroline parish," for the purchase of tracts to be sent to the Right Rev. Bishop Chase,	$10 00
May 1	From Miss E. W. Shelton, of Huntington, Conn., to constitute herself a life member,	10 00
		$20 00

Thomas Browning, Treasurer,
77 Maiden lane.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following sums, viz.:

April 6	From "the Christian offerings of Trinity church, Utica," per Rev. P. A. Proal, rector,	$26 38
12	From a North Carolinian,	1 00
25	From a family mite box,	2 00
27	From Rev. O. H. Smith, proceeds of sales of some Prayer-books, by the hands of Mr. Amos Palmer,	2 00
		$31 38

Thomas Browning, Treasurer,
77 Maiden lane.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the N. Y. Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.—

1837	*Missionary Disposable Fund.*	
March 21	Received from Zion church, Palmyra,	$10 00
27	" " Christ church, Morristown,	20 00
	Received, "An Easter offering," from a member of St. Luke's church, N.Y.,	25 00
April 1	Received collection made in St. James' church, North Salem,	10 00
	Received collection made in Christ church, Paterson,	5 00
8	Received contribution made in Trinity church, Athens,	20 00
	Received contribution made in St. George's church, Schenectady,	25 00
11	Received contribution made in St. John's church, Ithaca,	5 00
	Received Monthly Offerings, of Christ church, Oswego,	40 00
12	Received contribution of St. Paul's church, Waddington,	25 00
15	Received contribution of Emanuel church, Little Falls,	12 50
	Received collection made in St. Luke's, German Flats,	4 94
18	Received collection made in Christ church, Gilbertsville,	15 00
21	Received contribution made in St. Andrew's church, Walden,	8 95
	Received contribution made in St. Paul's church, Allen's Hill,	5 00
	Received contribution made in Christ church, Sacket's Harbor,	5 43
	Received contribution made in Zion church, Pierrepont Manor,	12 00
	Received contribution made in St. Paul's church, Brownville,	4 00
	Received contribution made in St. Mark's church, Penn Yan,	8 00
	Received from a member of St. John's church, Delhi,	5 00
22	Received offerings of St. Paul's church, Tompkinsville,	3 45
26	Received collection made in St. Paul's church, Aurora,	5 94
May 2	Received a donation from Mrs. Richard Ray, per Rev. Dr. Taylor,	100 00
		$375 21
	General Disposable Fund.	
April 12	Received the offerings of the children of the Sunday school of Trinity church, Utica,	$3 62
	Received a contribution from St. Paul's church, Albany,	25 00
28	Received from the Ladies Industrious Society, of Zion church, Butternuts,	2 00
	Received a donation from Mr. Amos Palmer, of Butternuts,	10 00
		$40 62
	Education Disposable Fund.	
April 8	Received contribution from St. George's church, Schenectady,	$10 00

May 3. Benjamin M. Brown, Treasurer.

WEST AFRICAN MISSION.

The subscriber, on behalf of the Secretary and General Agent of the Foreign Committee, acknowledges the receipt of medicines to the amount of ten dollars (cost), from Theodore Keese, Esq., of Christ church, in this city, for the African mission.

May 2. J. W. Brown.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending May 4, from the following persons, viz:

L. Limpon, with remittance—R. Howard—G. B Stevens—H. J. Terry—David Hoyt—Charles Stimpson, Jr—G. & J. Robinson, Liverpool—David L. Clarkson—Rev. T. B. Fuller—Geo. Robertson.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. G. H. Norton—M. C. Maucins—L. H. Young.

TO THE FRIENDS OF THE AFRICAN MISSION.

The Foreign Committee of the Board of Missions of the Protestant Episcopal Church desire to call the attention of the friends of Africa to the interesting condition and encouraging prospects of the Mission at Cape Palmas. Recent communications from the devoted missionary and teachers already faithfully laboring in that distant and benighted field, encourage the hope that God is ready to bless the efforts made there with speedy and abundant success. In the persuasion that all who are interested in this cause will be glad to aid in its promotion, they respectfully request donations for the station and mission schools. A list of the articles most needed is given below, as recently transmitted by the Rev. Dr. Savage:

Domestic cotton goods of all kinds, particularly strong coarse bleached shirting or sheeting, strong coarse blue and white checks for aprons;

Ready made clothing generally, suited to the climate;

Crockery ware, of durable quality, such as wash-hand basins, bowls, pitchers, mugs, plates, &c.; cheap table furniture generally;

Men's, women's, and children's shoes;

Spelling-books (Cornly's), elementary school books, stationery, slates, pencils, &c.; infant school apparatus, scripture cards, &c.;

Medicines, carpenters' and joiners' tools, gardening and farming implements, &c.

Donations in any of the above, if directed to the Secretary and General Agent, or (in his absence) to the Rev. J. W. Brown, at the office of Foreign Missions, No. 114 White street, will be faithfully transmitted to their destination.

April 29, 1837.

SELECT BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

298 GREENWICH STREET.

MRS. GOULD respectfully informs her friends and the public, that she will, on the 15th of May next, commence a boarding and day school for young ladies, at 298 Greenwich street.

Mrs. G. has had several years' experience in the business of instruction, and has been deemed peculiarly successful in forwarding her pupils.

She has engaged gentlemen of the first talent in the various departments, and pledges herself to spare no pains nor expense to advance the interests of those who may honor her with their patronage.

The discipline of the establishment will be mild and affectionate, and special attention given to the manners and easy deportment of the young ladies.

For a prospectus of the school, or any other particulars, Mrs. G. will be happy to receive applications on any Saturday, at her present residence, No. 51 Vesey street.

The following gentlemen have kindly permitted Mrs. G. to refer to them.

Rt. Rev. Bishop Onderdonk,
Rev. Dr. Berrian,
Rev. Dr. McAuley,
Rev. Dr. DeWitt,
Rev. Dr. Eastburn,
Rev. Dr. Hawks.

Rev. Dr. Brownlee,
Rev. Dr. Knox,
Rev. Dr. Schroeder,
S. W. Anderson, Esq.
S. G. Raymond, Esq.

April 22. 3t*

BRANCH GRAMMAR SCHOOL OF COLUMBIA COLLEGE.

A branch of the Grammar School of Columbia College will be established, on the first of May next, in the building lately occupied by St. Luke's school, at the corner of Hudson and Grove streets. The system of instruction will be the same, in every respect, with that pursued at the parent institution in Murray street, and pupils will be prepared either for admission into college, or for entrance into a counting house. The branch will, in common with the parent school, be under the sole superintendence and control of Professor Anthon. Applications for admission to be made to the Rector, at No. 7 College Green, and, after the first of May next, at the school itself.

April 22, 1837. 3t.

☞ A CLERGYMAN, a graduate of Queen's College, Cambridge, is desirous of instructing a *select number* of young gentlemen in the usual branches of a liberal education. Having resided for several years in France and Italy, and acquired a competent knowledge of the languages of those countries, he would make no extra charge for tuition in them. Should a sufficient number of pupils offer, the advertiser will be prepared to commence after 1st May next, in the neighborhood of Lafayette Place.—Address, for terms, &c., A. B. No. 30 St. Mark's Place.

Refers to
Rt. Rev. Bp. Onderdonk,
J. W. Powell, M. D.

Rev. Dr. Milnor,
Rev. C. V. Kelly,
Rev. Dr. Lyell.

April 5.–5t

ST. LUKE'S FEMALE SCHOOL.

The summer quarter of this institution will commence on the second Monday in May, when a share of public patronage is respectfully solicited. All the branches that constitute an enlightened and liberal education are taught here, and the Principal begs leave to assure those who would intrust their daughters to her charge, that no pains is spared in promoting the intellectual and moral improvement of her pupils. For terms, inquire at the building, opposite St. Luke's Church, between the hours of 9 and 3 o'clock, P. M., or at 401 Hudson street.

H. M. Phelps, Principal.
April 26. 7.3t*

☞ PUBLISHED THIS DAY—The Children of the Resurrection; or the Believer consoled under the Loss of Relatives and Friends who have not died in the Lord—A Sermon preached in the afternoon of Easter, March 26, 1837, in Calvary Church, New York, by Rev. F. H. Cuming. For sale by the Gen. Prot. Epis. Sunday School Union, 28 Ann street.

TO TRUSTEES OF DISTRICT SCHOOLS.

A respectable married man, of moral habits and plain education, is desirous of obtaining a permanent situation as teacher in a district school. Communications addressed to Mr. George L. Allen, office of the Churchman, will be immediately attended to.

April 22, 1837.

A NEW WORK.

The Primitive Church, the Greek Church, and Protestant Episcopal Church, versus Roman Catholicism and Calvinism, on the subject of Absolute Decrees—just published and for sale at 28 Ann street.

ST. MARY'S HALL,

GREEN BANK, BURLINGTON, NEW JERSEY;

FOR THE EDUCATION OF YOUNG LADIES,

UNDER THE IMMEDIATE SUPERVISION OF THE BISHOP OF THE DIOCESE.

The institution will be opened, with Divine permission, on Wednesday, the third day of May, under the charge of the Rev. Asa Eaton, D.D.,* as Chaplain and head of the family, Mrs. Susan Eaton, as matron, and Miss Ellen Rotton,† as principal teacher, with assistant teachers in the several departments. No pupil will be admitted for less than a year.

The scholastic year is divided into a summer term and a winter term, of twenty-two weeks each; the former commencing on the first Wednesday in May, and the latter on the first Wednesday in November. There will be two vacations, of four weeks each, next preceding the days just named.

The *regular expenses* for each term, including boarding and lodging, with fuel and lights, and instruction in all the English branches, the ancient languages, psalmody, plain sewing and the domestic economy, will be one hundred dollars, payable always in advance. From this charge twenty-five per cent. will be deducted for *daughters of clergymen of the Church.* Full courses of lectures in Natural Philosophy and Chemistry, with a complete apparatus, and also in Botany, will be delivered annually, in addition to the instruction in these branches. There will be a charge of six dollars for each term, for the use of bed, bedstead, bedding, and towels. Washing will be charged at fifty cents a dozen. Books and stationery will be furnished at usual prices. There will be provided for the use of the institution a library, selected especially for the use of the teachers and pupils. Pupils who remain will be charged $12 50 for each of the two vacations. A limited number of day-scholars will be received.

The following will be *charges additional* to the above: for instruction in the French language, $7 50 a quarter (of eleven weeks)—in the German, Italian, and Spanish, $10 a quarter; for musical instruction, on the Piano, with use of instrument, $15 a quarter—on the Harp, with use of instrument, $25 a quarter—on the Organ, with use of instrument, $10 a quarter; for instruction in drawing and painting, $8 a quarter—and in fancy work, $6 a quarter.

All money for the use of pupils must be intrusted to the head of the family, under whose direction all purchases are to be made, and all expenses incurred. Advances must be made to meet all such expenditures. Parents will designate the additional branches which are to be pursued.

Attention is particularly requested to the following points:—thoroughness in study and exactness in deportment will be expected of all who desire to continue pupils of the institution—the branches proper to be pursued by each must be left to the discretion of the principal teacher—no pupil to bring to the institution any but devotional and school books—plainness and simplicity in dress, and a just economy in expenditure, will be expected in all, as members of a Christian family.

In its entire organization, St. Mary's Hall is designed to be a Christian household; and the aim will be, by the continual application of domestic influences on Christian principles, to form and to accomplish *the domestic character.* It is the object of the institution—and nothing will be spared for its accomplishment—to promote to the utmost the physical, intellectual, and spiritual improvement of the pupils entrusted to it; and, training them all up "in the nurture and admonition of the Lord," to render them, by the due cultivation of the mind, the manners, and the heart, true Christian ladies, prepared, through grace, for usefulness and influence here, and for "glory, honor and immortality" hereafter.

All communications must be addressed to the "Rev. Asa Eaton, D.D., Chaplain and Head of the Family of St Mary's Hall, Burlington, New Jersey."

Burlington, March 1, 1837.

* From the Rev. Dr. Tyng, Rector of the Church of the Epiphany, Philadelphia:

The information which I have received, that the Rev. Dr. *Eaton*, of Boston, and his lady are to be the united head of the household in St. Mary's Hall, your new school for the education of young ladies, has induced me to offer you, for any purpose which it may serve, in promoting the interests of the institution, this spontaneous expression of my feelings. In Boston and its vicinity, there would be far more propriety in my asking commendation from Dr. Eaton than in my offering it to him. In this section of the country, perhaps my residence here may give me some advantages which he does not possess. Allow me therefore to say, wherever I am known and he is a stranger, that I have known him intimately from my childhood, and have reverenced him, as many beside have done, as an important light for the Episcopal Church in the time of its desolation, and as the friend and guide to many of our young men in their preparation for the ministry, as he was in many respects to myself. Parents may confide in the certainty that whatever long-tried piety, and moderate, calm, and Christian manners, and an affectionate, tender, and parental spirit, can do for the benefit of their daughters, they will find in intrusting them to the care of Dr. Eaton. Mrs. Eaton is a lady of the most respectable connexions in her native city; and by her education and manners, and the class of society to which she has been accustomed, as well as by her piety and domestic character, will be found in a high degree qualified for the maternal care of the interesting subjects of her charge. I am of opinion that no similar institution can present, as far as the heads of the family are concerned—for I am unacquainted with the arrangements for the department of instruction—superior advantages for those young ladies for whom Christian parents seek a Christian education.

†From the Rev. Dr. Eastburn, Rector of the Church of the Ascension, New York:

Right Rev. and Dear Sir—In reply to your request that I would state to you my opinion of the character and qualifications of Miss Rotton and her sister, it gives me pleasure to say, that, from testimonials submitted to me, I have been brought to the conviction that they would prove an invaluable acquisition to any establishment for female education in which they might be placed. With both of these ladies my acquaintance is but of a recent date. The elder of them, however, whom you have selected as the principal teacher of St. Mary's Hall, I have had an opportunity of seeing once or twice lately; and have learned enough from these interviews to say with confidence, that you will find in her not only a lady of great accomplishments, but one fitted, by the superior delicacy and refinement of her manners, and by her unostentatious but deep-toned piety, to exert the most salutary influence upon all intrusted to her care. I think it right to state that these ladies received their education at a school of great celebrity at Clifton, in England, the advantages of which, though perhaps not generally known in this country, will be properly appreciated by all who are acquainted with its character. That these highly esteemed persons may prove an extensive blessing in the new sphere of action which they have selected, is the prayer of yours, very respectfully and truly. 7—3t

NEW BOOKS.

☞ RICH Poor Man and the Poor Rich Man, by Miss Sedgwick; Botany of the Scriptures, by a lady; and a few copies of the Wreath, and Religious Souvenir, for 1837, for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.

TO EPISCOPALIANS.

A new and splendid assortment of Bibles and Prayer Books, in every variety of size, style and binding, just received and for sale by the New York Protestant Episcopal Press, 28 Ann street.

TO TEACHERS.

☞ Three Teachers will be wanted at the Bordentown Institute on and after the 1st day of May ensuing—one to take charge of the department of Mathematics and Natural Philosophy, salary $400 per annum, in addition to board and lodging; another to teach History, Geography, &c., at $300 per annum; and another for the Juvenile department, at $200 per annum.

N. B.—For the department of Mathematics and Natural Philosophy, a young clergyman would be preferred, who would be willing, in addition to his scholastic duties, to preach once a week. This is not, however, an absolute requisition.

Application may be made (if by letter, *post paid*) to the Rev. Dr. Arnold, Principal of the Institute,
March 30. Bordentown, N. J.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,

Two doors below Nassau street,

Under the superintendence of
John W. Mitchell, Ch'n.,
John E. Earle,
Wm. M. Benjamin,
Wm. R. Wadsworth,
P. E. F. McDonald,
Wm. H. Vermilye,
Theron Wilber,
Louis Sherman.

Committee of Publications and Sales.

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent, No. 28 Ann street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the depository:

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teacher's Roll Book—Smaller Class Book, stiff covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on cards—The Creed—Ten Commandments, First Table, on cards—Second Table, do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do. from No. 1 to 4—First Truths—Catechism No. 1—Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction—Duty to God—Collects from the Prayer Book—Epistles and Gospels from the same—Bible Companion, 2 vols., Catechism on the Collects, half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do. part 2—Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18mo. works, making 56 volumes, numbered consecutively, *at 20 cents per volume, or $11 20 per set.* Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo. works published by the Union making 5 volumes, at one dollar per set. As well as large assortment of approved works, selected express for Sunday-school reading; and a full supply of stationery for clergymen, students, and Sunday-schools.

March 25, 1837.—tf

POETRY.

From the Barbadian.

THE INFANT'S DREAM.

O cradle me on your knee, mamma,
And sing me the holy strain
That soothed me last, as you fondly press'd
My glowing cheek to your soft white breast;
For I saw a scene, when I slumber'd last,
That I fain would see again, mamma,
That I fain would see again.

And smile as you then did smile, mamma,
And weep as you then did weep;
And fix on me thy glist'ning eye,
And gaze, and gaze till the tear be dry—
Then rock me gently, and sing and sigh,
Till you lull me fast asleep, mamma,
Till you lull me fast asleep.

For I dreamed a heavenly dream, mamma,
While slumb'ring on thy knee;
And I lived in a land where forms divine
In kingdoms of glory eternally shine;
And the world I would give, if the world were mine,
Again that land to see, mamma,
Again that land to see.

I fancied we roamed in a wood, mamma.
And we rested us under a bough;
When near us a butterfly flaunted in pride,
And I chased it away through the forest wide;
But the night came on—I had lost my guide—
And I knew not what to do, mamma,
And I knew not what to do.

My heart grew sick with fear, mamma,
And loudly I wept for thee;
But a white-robed maiden appeared in the air,
And she flung back the curls of her golden hair,
And she kiss'd me softly ere I was aware,
Saying, "Come, pretty babe, with me," mamma,
Saying, "Come, pretty babe, with me."

My tears and fears she quell'd, mamma,
And she led me far away;
We enter'd the door of a dark, dark tomb,
And pass'd through a long, long vault of gloom;
Then open'd our eyes on a land of bloom,
And a sky of endless day, mamma,
And a sky of endless day.

And soon came a shining throng, mamma,
Of white-winged babes to me,
Their eyes looked love, and their sweet lips smiled,
For they marvelled to meet with an earth-born child;
And they gloried that I from the earth was exiled,
Saying, "Here ever bless'd shalt thou be," mamma,
Saying, "Here ever bless'd shalt thou be."

Then I mixed with the heavenly throng, mamma,
With seraphims and cherubims fair;
And I saw, as I roamed in the regions of bliss,
The spirits who had fled from the world of distress—
And theirs were the joys no tongue can express,
For they knew no sorrow there, mamma,
For they knew no sorrow there.

Remember when sister Jane, mamma,
Lay dead—short time ago;
And you gazed on the sad but lovely wreck,
With a torrent of wo you could not check;
And your heart was sore, you wish'd it would break,
But it lived, and you aye sobbed on, mamma,
But it lived, and you aye sobbed on.

But oh! had you been with me, mamma,
In the realms unknown to care,
And seen what I saw, you never had cried,
Though they laid lovely Jane in the grave when she died;
For shining with the bless'd, and adorned like a bride,
My sister Jane was there, mamma,
My sister Jane was there.

Do you remember the poor old man, mamma,
Who came late, late to our door,
When the night was dark and the tempest loud;
Oh! his heart was meek, but his soul was proud;
And his ragged old mantle served as his shroud,
Ere the midnight watch was o'er, mamma,
Ere the midnight watch was o'er.

And think what a night of wo, mamma,
Made heavy each long-drawn sigh,
As the good man sat on papa's old chair,
While the rain-drop down from his thin gray hair,
As fast as the big tear of speechless care,
Ran down from his glazing eye, mamma,
Ran down from his glazing eye.

And think what a heavenward look, mamma,
Flash'd from each trembling tear,
As he told how he went to the baron's strong hold,
Saying, "Oh let me in, for the night is cold;"
But the rich man cried, "Go sleep in the wold,
For we shield no beggars here old man,"
"For we shield no beggars here."

Well, he was in glory too, mamma,
As happy as the best can be;
He needed no alms in the mansion of light,
For he mixed with the patriarchs clothed in white;
And there was not a seraph had a crown more bright,
Or a costlier robe than he, mamma,
Or a costlier robe than he.

Now sing, for I fain would sleep, mamma,
And dream as I dreamed before;
For sound was my slumber, and sweet was my rest,
While my spirit in the kingdom of light was a guest;
And the heart that has throbb'd in the climes of the bless'd,
Can love this world, no more, mamma,
Can love this world no more.

MISCELLANEOUS.

From the Dublin Record.

PASTORAL LETTER OF THE ARCHBISHOP OF DUBLIN.

Dear Mr. Archdeacon—The following, though written with especial reference to the circumstances of a particular parish, yet contains matter which may equally concern others; and I therefore wish it to be circulated amongst the clergy generally of the dioceses.

I am, dear Mr. Archdeacon,
Yours, very faithfully,
R. Dublin.

The Venerable the Archdeacon of Dublin, and the Venerable the Archdeacon of Glandalaugh.

TO THE REV. ——, INCUMBENT OF ——.

My Dear Sir—You were quite right in applying to me in reference to the religious meetings held in your parish. It is my wish to know as much as possible of all that is done or left undone (as far as our religion is concerned) in every parish in the diocese. And I have always shown myself anxious to receive communications from the clergy—to do every thing that may facilitate and aid their exertions in the great work in which we are fellow-laborers—to listen candidly to their suggestions, and to explain my reasons for recommending or disapproving of any course of procedure. If, indeed, the title of bishop—that is, superintendent—is to be any thing more than an empty title, I am bound in duty to exercise superintendence over the diocese committed to me. And I must add, that it is no less the duty of the clergy to aid me, as far as lies in them, in the performance of mine. Any failure of the requisite superintendence, any non-interference, for which a bishop would justly incur blame if it arose from his negligence, will, if arising from the fault of those who ought to have applied to him, be imputed to them. It is in this way that it is possible—and it is most important that we should never forget it—that a private person may have to answer for a breach of magisterial or of regal duties, and a member—even a lay member—of the Church, for a breach of episcopal duties.

The practice which your predecessor appears to have introduced, of giving week-day lectures expository of the Scriptures, is one which I introduced in my own parish in England, and, as it appeared to me, with the most beneficial results, especially to those of the poorer classes, who have not much access to books, nor have such leisure, or such habits of study, as might qualify them for making the best use of any commentaries that may come within their reach. To such persons I found it of inestimable advantage to go regularly through some one of the sacred books, in a consecutive course of lectures, explaining to them the sense of any words or phrases that might require it; pointing out the occasion and general drift of the work; illustrating the meaning by reference to other parts of Scripture and to any other books which throw light on the customs or circumstances alluded to; and introducing apposite reflections arising naturally out of any passage that is read, and practical application to ourselves of the knowledge conveyed. Instruction thus gradually imparted, "line upon line, precept upon precept, here a little and there a little," is not so well calculated, indeed, to produce a strong excitement at the moment as a display of florid eloquence; but is more likely, as I can assert from experience, to lead a well-disposed hearer to take an interest in the study of the Scriptures; which will then, through the Divine blessing, work their own proper effects.

One part, however, of your predecessor's proceeding was calculated to lead to evil consequences, of which I could have forewarned him, but which I believe he learned from experience. It appears that at these lectures all persons were permitted and encouraged to come forward and publicly ask questions of the ministers, for the solution of any doubts and difficulties that might be on their minds. And the consequence seems to have been, that these lectures soon became little different from the meetings of a debating society. Persons appear to have come with questions ready prepared, and probably with ready-prepared objections also to such answers as they anticipated, and arguments for maintaining some interpretations and hypotheses of their own. Such a result is what I should anticipate; and something approaching to it appears to have actually in some instances taken place. By such a system as I am alluding to, a temptation is held out to persons to propose questions for the sake of manifesting their own ingenuity in discovering difficulties, rather than, with sincere and humble docility, of seeking instruction; aiming rather at the display of knowledge than the removal of ignorance.—And many of the other hearers are likely to attend such meetings chiefly for the amusement of witnessing a disputation; and, not least perhaps, in the hope that some one may be found to get the better of the minister. Nor are they unlikely to obtain such a gratification. For a man of a tolerable share of ingenuity, and very moderate degree of reading, may easily prepare himself at leisure with questions too hard for the ablest theologian to answer satisfactorily, and may collect some specious arguments, which may appear, to himself at least, and to an ignorant and ill-educated auditory, to give him an advantage in a dispute even with men of solid learning and superior abilities.

But even should nothing of this kind take place, and should no angry disputes occur, the converting of what ought to be an edifying course of teaching into an entertaining display of ingenuity, is greatly to be deprecated. Of all debating clubs, a theological debating club attended by a pastor and his flock is by far the worst. Its continual tendency is to produce every effect the most opposite to those which it should be our object to produce in Christian people: to substitute for pious, peaceable, and teachable humility, arrogant spiritual pride, love of display, love of contention, dissatisfied skepticism, jealousy, and strife.

I have had too long experience as a college tutor not to be on my guard against this evil in my own parish. I had been always accustomed to inculcate on my pupils that useful maxim which I had learned from my own inestimable tutor, [the present Bishop Copleston,] against looking out for objections while in the act of learning—"*oportet discentem credere:*"—the force of which maxim is, not that the learner should ultimately adopt any opinion on the mere authority of his master; but that he should acquiesce in it *for the present*, and have patience first to learn to understand what the doctrine is that is taught, before he begins to question it.—And the more careful any teacher is to avoid the error of either requiring or permitting men to receive any thing implicitly on his authority without seeking any rational conviction of their own understanding, the more sedulously he should guard them against mixing up together the act of learning and the act of disputing—against debating a question before they have learned what the question is. I always, therefore, directed my parishioners, who were hearers of any sermon or lecture, to apply to me, *singly*, and in *private*, if any of them wished for a fuller explanation of any thing that had been said, or a solution of any difficulties. And I earnestly and constantly exhorted all my hearers not to receive any thing as religious truth on my own or any human authority, but "to search the Scriptures, and see whether these things were so," which had been taught. But I always took care to keep clear of any thing that could lead to an altercation in a religious assembly, or to that sort of confusion and rivalry which the Apostle Paul deprecates in the meetings of the Corinthian Christians: "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation; let all things be done to edifying. * * * * * For God is not the author of confusion, but of peace."

It appears, also, that at the religious meetings alluded to extemporary prayer was introduced. I am the last person that would wish to confine Christians to the use of a written form of words in their private devotions. On the contrary, I would rather encourage them to form a habit of addressing their "Father who seeth in secret" in any expressions that are but intelligible to themselves, which occur at the moment. But *congregational* prayer—*common* supplication—*joint* worship, is a very different thing. And accordingly our Lord supplies to his disciples no form of words for solitary devotion; but only warns them against a public display of what ought to be secret; and bids them enter each into his closet, and shut the door, when about to engage in private devotion. But immediately after, He does teach them a form of words evidently designed for joint worship, and accordingly expressed in the *plural* number. The contrast is very remarkable between our Lord's expressions in the different precepts: "*Thou*, when *thou* prayest, enter into *thy* closet," &c.; "When *ye* pray, say, *our* Father," &c. Whatever may be thought of the precise kind and degree of the use which our Lord designed should be made of the very prayer itself which he taught, this much at least is plain—that in teaching it, he gave the strongest possible sanction to the use of precomposed prayers for congregational worship. But to say this alone would be saying far too little. When he so solemnly promises his own spiritual presence among such of His people as should be assembled in his name, this is accompanied with an assurance of a gracious hearing of those who shall "*agree together*, touching something they shall ask in His name." Now this surely implies the *exclusive* use of precomposed prayers in the congregation, since it plainly seems an impossibility for uninspired men to *agree together* in a prayer offered up by one of them, if they do not know at least the substance of the prayer before they hear him utter the words.

I have read and heard many discussions on the subject of extemporaneous prayer in a congregation, none of which I think it necessary to advert to at present, because (besides that they are probably familiar to you,) they seem to me to be all superseded by the one consideration just adverted to. That precomposed forms are not contrary to Scripture—that they were used in the primitive Churches—that they are likely to be more judiciously framed than extemporary compositions,—these and other such arguments I do not disparage or discard as inclusive; but far more weight than all of them together has that one obvious and simple reason, that our Lord's especial blessing and favorable reception of petitions is bestowed on those who, assembling in his name, shall agree (solemnly and deliberately agree, we must suppose he meant) respecting the petitions offered up; which is plainly impossible, in most instances at least, if the hearers [petitioners they cannot properly be called] have to learn what the prayer is at the moment of its being uttered. Extemporaneous prayer, in short, though it may be used *in* a congregation, can never, or scarcely ever, be used *by* a congregation: it can hardly be congregational or joint prayer.

When, indeed, a congregation is accustomed to hear from the same minister, Sunday after Sunday, the same prayer repeated, with only a few slight verbal variations, there is no doubt they may join in it as well as if it had been written down: but this is because it is not really extemporaneous. And, again, if a prayer delivered extempore contain none but very familiar topics, very simply and judiciously expressed, and each expression be repeated two or three times with little or no variation, and be recited very slowly, those of the congregation who are tolerably quick of apprehension will generally be able to take it in sufficiently to join in it, and make it their own. But, for the most part, a large proportion of the hearers, if not all of them, have their minds occupied in taking in the sense of each sentence that is uttered, till their attention is called to the next sentence: and thus they are deceived, and I must say most hurtfully deceived, into imagining that they are themselves praying, when in fact they are at best only overhearing another person praying.

I have said "at best," because I am convinced that, oftener than not, the minister is deceived no less than the people, and imagines himself to be praying, when in reality he is delivering what may be called an oblique sermon—when he is addressing himself, not to God, but to the congregation; and conveying to them, under the form of prayer, the doctrines and sentiments, the exhortations and reproofs, which he wishes to impress on their minds.

I might appeal to all who have had the requisite experience in this matter, and have enough of candor to observe fairly and to state fairly the result of their observations; and I have no doubt that all, or the far greater part of such persons would confirm what I have said, and would testify that, generally speaking, what is called extemporary prayer in a congregation is both uttered and listened to much more as a sermon to the people than as a joint supplication to the Deity.

Now, I need not observe to you, that your people ought to be well instructed and admonished in respect of so important a Christian duty as prayer. But you would be doing worse than leaving them without instruction in this branch of duty, if you were to lead them to fancy they were fulfilling it, when in fact they were not—to deceive themselves with a belief that they were praying, when they were only listening to the prayer of another, or to a hortatory discourse couched in the form of a prayer.

That extemporaneous prayer in a congregation is not recognised in our Church, but is contrary to the whole spirit of its regulations, and to the intentions of its reformers, hardly any one, I conceive, can doubt. They provided forms, not only for ordinary use, but for every extraordinary occasion that seemed likely to arise. And very striking is the contrast between the views they took of these prayers and of the homilies set forth by authority. The homilies were provided to meet the deficiency of persons qualified to preach. It is well known that it was found necessary to fill many parishes with clergy who were not licensed preachers. But those who did appear qualified did obtain a license to preach, (never to pray extempore in the congregation;) and not only this, but those who were not preachers, and were accordingly left to the use of the homilies, were enjoined by a canon to procure a licensed preacher to deliver a sermon to their congregations at least once a month; so manifestly did our reformers regard the homilies merely as a substitute, and an imperfect substitute, adopted for the existing emergency for sermons from the minister. The forms of prayer, on the other hand, are enjoined to be used by all without exception. And indeed it is notorious, that the long-continued disputes between our Church and the Puritans turned principally on the question between forms of prayer and extemporary prayer.

That our reformers were in the right, I have long been convinced, for the reasons I have stated. And as for the particular forms they appointed, without entering into any defence of them, or eulogium upon them, I will only express my earnest wish that any one who sees reason for desiring any addition to them, or any omissions or alterations, or who thinks any change desirable in any of our church ordinances, would, after mature reflection, lay his reasons and suggestions before the governors of the Church, instead of setting an example of disorder, and running the risk of causing divisions, by at once introducing irregularly whatsoever occurs to him as an improvement. It is our duty, as I observed in my charge of last year, to submit to the laws for conscience sake, while they continue to be laws; while, at the same time, we seek in a regular way to procure the alteration of any that we may deem inexpedient.

And so also with respect to episcopal admonitions. You are under a solemn vow to obey your diocesan "in all lawful and honest commands;" but this does not preclude you from applying to him in a regular manner, and stating temperately your reasons for wishing an alteration of any injunction that may appear to you inconvenient. A command may be "lawful and honest," and consequently such as may be obeyed with a safe conscience, [and I may add, cannot with a safe conscience be disobeyed,] and yet may conceivably be attended with some inconvenience, which, when pointed out to the diocesan, may induce him to modify or rescind it.

I have, for my own part, always shown myself ready, not only to explain to the clergy my reasons for every step taken, in any way affecting them, but also to pay the most respectful and candid attention to any suggestions they offer. To give perfect satisfaction indeed to all, in points wherein all are not agreed in opinion, is plainly impossible: and I am bound, in each case where the responsibility rests on myself, ultimately to decide according to my own conscientious judgment, even though all should be dissatisfied. But it is most gratifying to me to find, that in every important step that I have taken in relation to the regulation of the diocese, I have given satisfaction to the greater part.

In reference to the subject of this letter, you will understand that I wish that, in any religious meetings attended or sanctioned by any of the clergy of these dioceses, no extemporary prayer should be used by any one, nor any question proposed, or expositions or discourses delivered by any but the clergymen themselves.

And this, which I cannot but regard as unquestionably a "lawful and honest command," you will do well to make known to your parishioners, adding an explanation of the reasons I have assigned for it, which I trust will be readily comprehended and admitted by the well disposed among them.

Some, however, may perhaps be differently minded, and may complain at having the gratification withdrawn which they had been accustomed to derive from theological debates and extemporary prayer—a gratification the more alluring from their having been flattered with the idea that they were making religious improvement when perhaps they were chiefly finding entertainment in an interesting exercise of their minds, and a pleasurable excitement of their feelings. And hence arises one great evil of such religious exercises [so called] as I alluded to, that, when once introduced, the discontinuance of them is apt to excite disgust in those who have been accustomed to them.

When, however, we reflect how the Apostle Paul, and those immediately appointed by him, were opposed, thwarted, set at nought, derided, plotted against, by pretenders to superior piety and knowledge, even in the churches founded by himself, and whose members had received miraculous gifts at his hands—when we reflect on this, we ought to be neither surprised nor disheartened, neither intimidated, nor irritated, nor wearied out, if we have to encounter something of a similar spirit in these days. It is, indeed, a most desirable thing to be on the most cordial terms with all those placed under our spiritual superintendence; but if, for the sake of their favor, we were to compromise our duty, we should manifestly be sacrificing the end to the means, since it is only with a view to their benefit that we ought to seek their good opinion. It is, indeed, a shorter and easier road to at least a temporary popularity, to endeavor to meet men's inclination, than to incline them to what is right—to act in conformity with their views, than to conform their views to what we believe to be the truth. Persons so acting will not, indeed, always secure the *lasting* esteem and respect of the public; but if they do succeed in this, their sentence is already pronounced, "Verily, I say unto you, they have their reward."

On the other hand, I have the strongest reasons for hoping that by a firm, yet mild, an active, yet calm and patient, adherence to a right course, you will by little and little do away most of the prejudices that may exist, and live down any calumnies that may be spread, and obtain the permanent esteem of all who are even tolerably candid and right-minded. And if you, by such means, advance gradually in the good opinion of any one, you will have the satisfaction of being able to hope that you are in the same degree advancing him in just sentiments and Christian practice; or should you fail of obtaining, through such conduct, human approbation, you will at least have deserved it; and "thy Father who seeth in secret, himself will reward thee openly."

And should you even find [which I should not at all wonder at] that some few of those who have been accustomed to take delight in such religious meetings as I have been speaking of, are so much displeased at your introducing an alteration into the character of the meetings, as to threaten or prepare to withdraw themselves entirely from your ministry, and to commence a schism, by refusing to "endure sound doctrine, and heaping up to themselves teachers, having itching ears:" in that case, grieved and mortified though you must be at the manifestation of such a spirit among your people, you will at least derive from this very circumstance an additional proof that your procedure was right, and was urgently called for: you will be the more fully convinced of the evil tendency of the meetings, by the turbulent, schismatical, antichristian temper generated in those most attached to them. And you will thence see more strongly than ever the necessity of guarding against the insidious evils of a practice which, like a ravening wolf in sheep's clothing, introduces, under the garb of religion, such principles and tempers as the pure Gospel is designed to counteract. You will see by the fruits that the plants you were rooting out are not vines and fig-trees, but thorns and thistles.

But I am convinced you do not need, and it is my earnest wish you may not receive this additional confirmation. May you both deserve and obtain the affectionate respect of your parishioners. May you be enabled, through the promised help of Him who is "with us always even unto the end of the world," faithfully and wisely to "watch over their souls, as having to render an account;" and may he give them grace to "esteem you very highly in love, for your works' sake," and "submit themselves unto you" in all things that are conformable to his holy will.

I am, dear Sir, very faithfully yours,
R. Dublin.

From the British Magazine.

MALVERN.

It is an interesting though trivial circumstance, that in journeying we watch for village steeples rising above the trees; the eye lingers on them as they retire, yielding unconscious testimony to the loveliness of those fanes which former piety dedicated to God. Though the Christian who undertook such a task on higher motives would only be scoffed at for superstition, a sentimentalist might be forgiven who wandered from one to another rural shrine,

> "To look upon their beauty—nothing more."

Malvern would long delay the steps of such a pilgrim. Rising above a cultivated level, at the foot of those hills which form a background to all the finest scenery of two counties, few who have once seen it can forget. 'Tis tamer, yet richer in moral charms than when first a sabbath bell flung its music to the vale; when shaggy forests wove on every side a scarce penetrable shroud; and retreating—not necessarily gloomy—piety fled thither to converse with God apart from worldly solicitudes and temptations.

In Malvern priory no vestiges survive of such remote antiquity; for many a change has passed upon its aspect since Saxon hermits consecrated a chapel there. Benedictines supplanted the seculars, under Bishop Wulstan's auspices, in 1087, placing their house under the tutelage of St. Michael and the Virgin Mary, then fast advancing in reputation. These monks have left traces behind them which seem to defy the power of time, in massive Norman columns, with circular arches and plain capitals, ranging along the nave; and although much must have been destroyed when the present church was erected, even the venerable doorways, so commonly preserved by ecclesiastical architects, being swept away, all was not. The altar occupies its original place; the circular end of the old building, formed into a screen within the recent choir, and a large round font, not improbably of Saxon workmanship, broken, and apparently neglected, (1835,) contribute in no small degree to "repeople with the past" a locality rich in associations.

A tombstone, nearly coeval with the church, exhibits the epitaph of Walcher, the second prior. It tells a tale thrice told: with the monkish ascendency came foreign patronage and alien superiors; but they were men who cultivated learning and science, though in most cases innocent of Ciceronian Latin, and, if in that rude age tombstones had not learned to lie, were holy and beloved.

"Philosophus dignus bonus—astrologos lotharingus—vir pius ac humilis—monachus prior hujus ovilis—hic jacet in cista—geometricus ac abacista — Doctor Walcherus—flet plebs dolet undique clerus—huic lux prima mori—dedit octobris seniori—vivat ut in cœles—exhoret quisque fidelis."

There is also a mutilated monument of great antiquity. A warrior, with mailed surcoat, shield, sword, and battle-axe. As his tomb bears no epitaph, antiquarians have drawn on conjecture for a name, and called him Walter Corbet; an inscription may be supplied by drawing upon imagination, perhaps, more legitimately:—

Stranger, my name I may not tell,
Yet pause awhile, and mark me well;
Whate'er thy genius, prowess, birth,
If thine affections rest on earth,
A hope of fame, that vision gay,
Allures thee from life's quiet way,
Like those who gazed upon the west,
When merged the sun in ocean's breast,
And sought his home beyond the main,
So seeking thou shalt seek in vain;
Man may not ask a double prize,
He wins enough who wins the skies.

I lived for glory—from the hour
When first I knew the enchanter's power,
The hermit priest with kindling eye,
Who waved the ruddy cross on high,
And cried, "They spurn this holy sign
Who rule the land of Palestine!
Up, heroes! blaze through battle's gloom,
Regain and guard your Saviour's tomb!
Are ye the purchased of his blood?
Then rock nor desert, fire nor flood,
Will bar ye from that sainted shore:
Fame, heaven are yours—what ask ye more?"

I fought—this battle-axe I plied—
This shield dashed many deaths aside:
Admiring bards, with music bland,
Hailed my return from holy land;
And monks, who thought my life unjust,
Still promised, when I turned to dust,
Aloud a passing bell to toll,
And say their masses for my soul.
My soul! Its fate inquire not.
My name—'t was long ago forgot.
My form—these broken features see,
And canst thou nothing learn of me?

Years rolled by; the priory increased in wealth and importance, throwing out ramifications into Worcestershire and the neighboring counties,—whether for their advantage or not, insinuating themselves as they did into the churches and emoluments of parish priests, must remain for ever doubtful. They had their day; they forgot the hand that planted, watered, and gave them increase, and fell, though not all, in equally deserved ruin.

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Henry VII. and his queen greatly admired the church of Malvern, and adorned it with stained windows of uncommon beauty. Some groups, still saved from demolition, are finely composed, and many of the faces have that calm sweetness which sleeps on Holbein's portraitures. A Virgin, kneeling over her child, surrounded by admiring worshippers, is among the best and richest; crimson hues, only obtained in that age from gold pigments, being liberally employed to enhance the splendor of the draperies. Little did the royal donors imagine that all their munificence was wasted in decorating a victim for their son to immolate.

Yet Papists may look back on the fall of Malvern without regret. That event left a dark spot on the annals of Protestantism. When Henry's commissioners visited this priory, eager to find some excuse for denouncing its hapless inmates, none could be discovered. Should this testimony be supposed to convey a charge of bribery against those whom it eulogized, (no inexcusable suspicion,*) let Latimer's plea be heard in behalf of the prior: "An old worthy man, a good housekeeper, and one that daily fed many poor people," who only desired "that his house might stand, not in monkery, but so as to be converted to preaching, study, and prayer. Alas, my good lord, (he writes to Cromwell,) shall we not see two or three in every shire changed to such a remedy?"

No! Henry frowned and Cromwell smiled when any lauded the virtue of a convent. The priory was confiscated, and made over to a court favorite, and soon after purchased as a parochial church, by the inhabitants, from John Knotesford, whose alabaster effigy still adorns its chancel. What saved it from the fate of Tintern, Fountains, Netley, Glastonbury? Perhaps the venerable prior and his monks had left behind instructions which made the want of instruction felt: "Not a famine of bread, nor a thirst of water, but of hearing the word of the Lord."

This good feeling still exists in the same neighborhood. There is something very cheering in the look of this once celebrated structure. The interior clean and carefully, though economically repaired; and the exterior undergoing extensive restoration in excellent taste. Nothing could be more pleasing than the thought of what it was soon to be, save the thought of what it might have been, had "Old Father Lamer" succeeded in retaining it as the toil-worn clergyman's asylum. For who but the parochial minister can tell the comfort and advantage it would be to him, when exhausted in body by the active duties of his station and in mind by the constant demand upon the physical and intellectual powers consequent on weekly preaching, were some retreat open whence his flock might be supplied while he retired thither, for a few short precious weeks, to store his head, and, above all, to school his heart; to ask himself whether, in the turmoil of usefulness, any worldly feelings, any unconsecrated motives were intruding; to compare notes with others similarly situated, and from their experience and counsel to combine the serpent's wisdom with the dove's harmlessness; in short, to put off the teacher for a little while, and morally, intellectually, and spiritually, be a disciple? Then, the clergyman of a small rural district, who finds it impossible profitably to employ more than a third of his time on professional pursuits—whose mind is like a garden, rich but neglected, not for want of inclination to cultivate, but for want of tools,—who is forced to take refuge against poverty of books, and want of society in bees, birds, animals, or less seemly amusements: if a fine library and a society of good and able men were within reach, which he might improve instead of rusting, what might be the result? A deeper style of thought, a more catholic spirit, a waning of prejudices might steal forth and remove the divisions between our country's clergy. Their congregations would soon feel the influence of their harmony; and our Church, however assailed, and injured, and misrepresented, should vindicate her apostolic character: "Pollicitis firmata Dei —stabilita ruinis."

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* The good prior was willing to compound for his house by a present of 500 marks to the king, and of 200 to Cromwell.—Burnet vol. i. book iii.

From the Colonial Churchman.

BE COURTEOUS.

Such will all be who have the spirit of Christ. It has often been remarked that that spirit tends to polish the outward as well as to sanctify the inward man; to make those meek and gentle and kind in their behavior who were naturally the reverse. And if there be one place more than another where Christian courtesy should be conspicuous, surely it ought to be in the house of God. There is reason to fear, however, that sometimes its exercise is forgotten. I speak not of that courtesy which we sometimes see there, but which is most unseemly in the house of prayer—the smiles and bows which are exchanged as people enter or leave it—the "How do ye do's?"—the shaking of hands—and how is Mrs. B. to-day, and all the little ones?—or such leanings over pews as we see as soon as the service is over, with the audible whisperings of "How dreadful cold the church is to-day!"—"What a long sermon we have had!"—"What a beautiful bonnet Miss G. has on!"—"Is the packet coming?" &c. These things seem to betray ignorance that the "Lord is in this place," and the sooner such courtesies are stopped the better. In solemn silence should we rise from our knees when the service is ended, after asking the Divine blessing on what has been said, and the Divine forgiveness for what has been amiss; and in silence retire from the presence of the great Jehovah, pondering on his word that has been read and preached in our ears.

But by the exercise of Christian politeness in the church, to which I allude, I mean that attention to the accommodation of others, especially of strangers, which is so becoming, but the absence of which is sometimes complained of in our congregations. How painful it is to see a stranger enter a church and stand in the aisle, or walk slowly through it, vainly hoping for the Christian courtesy of seeing a pew door opened to receive him and enable him to join in the worship of God. Still more painful is it to see owners of pews so tenacious of their property as to turn out those who may have ventured to enter in where a vacant seat appeared, and either drive them from the church, or leave them to beg from door to door for the charity which they have denied. Surely it cannot be considered how thereby the feelings of a fellow Christian are wounded; it cannot be remembered that God is no respecter of persons, and that he is the owner of every pew and of every owner, and cannot be pleased when the humblest worshipper in his courts is refused a place there. It cannot be considered that in driving persons from our pews we may be driving them from the last opportunity they would have had of hearing that word which is able to save their souls. If the heart is filled with the right spirit, will we not give up our own seat and look for accommodation from a friend, or even stand in the aisle ourselves, rather than hurt the feelings of the meanest brother or sister, or be the means of depriving them of an opportunity of divine worship which may be their last, and must be of great importance to their salvation. Let not such a reproach be cast upon any Churchman as that he will not "take the stranger in" when he comes among us and would say Amen to our prayers. Let churchwardens and vestrymen consider it their special duty to see that none are sent away while "yet there is room," but rather that God's house be filled with guests. And let every member of a congregation vie with his neighbor in such courteous attentions as these, which are so grateful to those who receive them, so pleasant to the eye of the beholder, and assuredly are well pleasing to the Lord above us.

ANECDOTE.

Sir James Thornbull was the man who painted the inside of the cupola of St. Paul's, London. After having finished one of the compartments, he stepped back gradually to see how it would look at a distance. He receded so far (still keeping his eye intently on the painting) that he was gone almost to the edge of the scaffold without perceiving it. Had he continued to retreat, half a minute more would have completed his destruction, and he must have fallen to the pavement underneath. A person present, who saw the great danger the great artist was in, had the happy presence of mind suddenly to snatch up one of the brushes and spoil the painting by rubbing it over. Sir James, transported with rage, sprang forward to save the remainder of the piece. But his rage soon turned into thanks when the person told him, "Sir, by spoiling the painting, I have saved the life of the painter. You were advancing to the extremity of the scaffold without knowing it. Had I called out to you to apprize you of your danger, you would naturally have turned to look behind you; and the surprise of finding yourself in such a dreadful situation would have made you fall indeed. I had therefore no other method of retrieving you but by acting as I did." Similar, if I may so speak, is the method of God's dealing with his people. We are all naturally fond of our own performances. We admire them to our own ruin unless the Holy Spirit retrieves us from our folly. This he does by showing us the insufficiency of our works to justify us before God, and that "by the deeds of the law no flesh living can be justified."—*N. Y. Ch. Intel.*

The moon, a softer but not less beautiful object than the sun, returns and communicates to mankind the light of the sun in a gentle and delightful manner, exactly suited to the strength of the human eye; an illustrious and beautiful emblem, in this and several other respects, of the divine Redeemer of mankind; who, softening the splendor of the Godhead, brings it to the eye of the understanding in a manner fitted to the strength of the mind; so that without being overwhelmed or distressed, it can thus behold "the light of the knowledge of the glory of God in the face of Jesus Christ."—*Dwight.*

He who teaches religion without exemplifying it, loses the advantage of its best argument.
Gilpin.

We write our mercies in the dust, but our afflictions we engrave in marble; our memories serve us too well to remember the latter, but we are strangely forgetful of the former.
Bishop Hall.